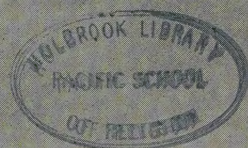




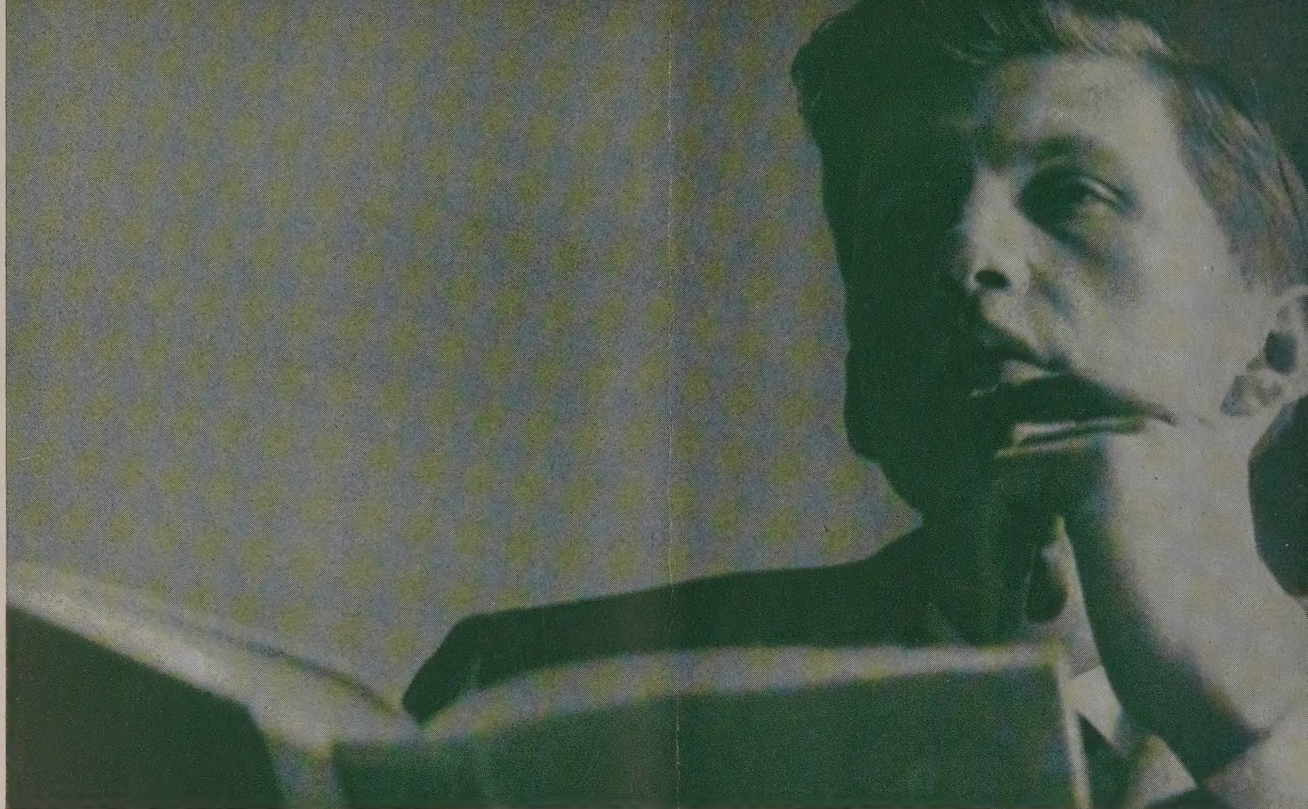
INTERNATIONAL  
*Journal*  
OF RELIGIOUS EDUCATION



Missions in Our Church School  
Triple Sessions, a Triple Challenge  
Cube Groups—a new idea in youth work

**July-August 1956**





*The best of a book is . . . the thought which it suggests*

OLIVER WENDELL HOLMES

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# International Journal

## OF RELIGIOUS EDUCATION

VOLUME 32, No. 11

JULY-AUGUST 1956

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### THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

### SUBSCRIPTION RATES

Five years, \$11.00    Three years, \$7.00  
Two years, \$5.00    One year, \$3.00  
Five or more subscriptions to one address, \$2.50 each; Twenty-five or more subscriptions to one address, \$2.00 each.  
Three or more subscriptions in one order to separate addresses, each \$2.75.  
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PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P.L. & R., authorized January 7, 1943. Copyright 1956, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

### Cover Page

Photograph by *Josef Scaylea* from A. Devaney, N. Y.

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Virgil E. Foster

## The Move Accomplished

**M**EMBERS of the staff of the *Journal* express appreciation for the patience and cooperation of *Journal* readers and correspondents during the move to New York. Mail has come with very little confusion, persons complying readily with the change of address. Few complaints have been received. Thanks to this cooperation there has been relatively little interruption of routine in the *Journal* offices.

This is somewhat amazing when we take into consideration the fact that a complete new secretarial and clerical staff had to be secured and trained, and that in preparation for the move, almost simultaneous with it, the maintenance of *Journal* address plates was transferred to the printing company. This involved cutting every stencil on a new plate, in a different addressing system, proofreading them, and keeping the flow of new orders and renewals moving during the process.

**T**HE INCONVENIENCE of the move is quickly compensated for by the greater convenience of working relationships with other divisions and departments of the National Council. All of the Division of Christian Education is now in one building, along with United Church Men, the departments of Ecumenical Relations, American Communities Overseas, and Stewardship and Benevolence, and the Division of Home Missions. Other offices of the Council are but a short distance away, with connecting telephone lines.

This proximity makes possible the greater unity within the whole cooperative program and the effectiveness of it which were the objective of bringing together in 1950 in one organization the several interdenominational agencies. This will be further facilitated when all departments and divisions are located in one building.

It may be difficult for those not well acquainted with the National Council to understand the complexity of this "growing together." Each of the more than a dozen merging agencies had been created to carry on certain

This new system will make possible the addressing of single subscription copies directly on the margin of the fourth cover, beginning in September, getting rid of the label on the front cover. This will be welcomed.

Appreciation is also due the several members of the staff of the National Council of Churches who supervised and directed the move of most of the Chicago offices to New York City, and to the movers who handled it. The operation was carried out smoothly, with relatively little interruption of work.

The printing and mailing of the *Journal* will continue in the midwest, near the center of population of United States and Canada. Beginning in September it will be done by the Kable Printing Company, Mount Morris, Illinois. This will mean that the *Journal* will be delivered as nearly as possible at the same time to all subscribers, as it has been.

## The Move with a Purpose

distinctive functions. Some of them were large organizations. A few of them had within their own programs a wide range of responsibilities. It is easy to take the National Council of Churches for granted, as if it had always existed in its present structure. Actually it is only five and a half years old. Whereas the Council has gone a long way during those years in integrating the programs of the several groups and in correlating the efforts of the various committees and the members of the staff, the full accomplishment of this kind of efficiency comes through years of working together. It is hastened through ease of communication between the many offices.

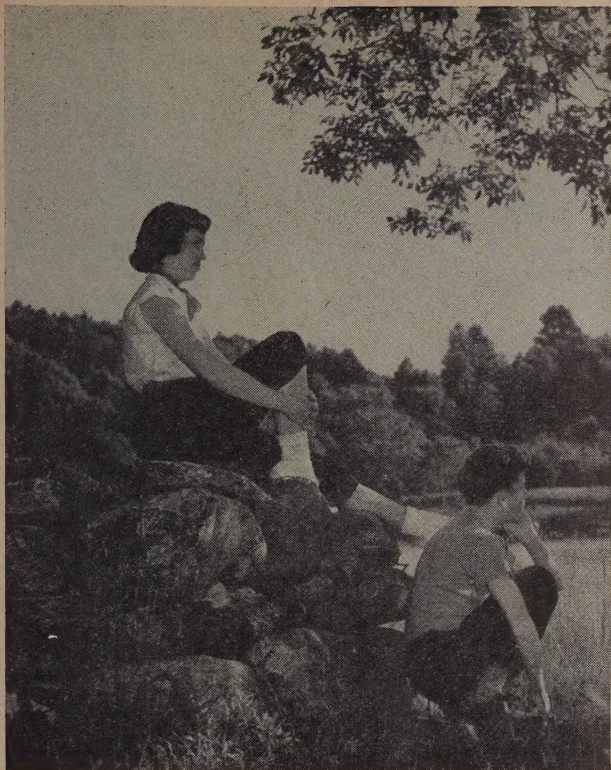
The purpose of all these changes and developments is to strengthen and advance the cooperative work of the churches and through that the work of the churches in communities everywhere. The ecumenical work of the churches is going through a most important period of development which is of concern to every Christian. The *Journal* will continue to try to help its readers keep informed about it.

## "Just What I've Been Looking For"

**A**N ANNOUNCEMENT in a recent issue of the *Journal* that the move of most of the Chicago offices was opening an unusually large number of vocational opportunities in the National Council brought inquiries from coast to coast in the United States and from Canada. Persons from Nebraska, Wisconsin, New York, Virginia and Illinois have joined the secretarial and clerical staff. These opportunities in non-executive posi-

tions always exist in the Council, not just in times of emergency. Many men and women are finding in the Council "the kind of work I've been looking for—work with a real challenge in it, and with enjoyable working relationships." There is a wide range of openings. Those interested should write to Miss Helen Kindt, Personnel Department, 297 Fourth Avenue, New York 10, New York, indicating qualifications and work desired.





Clark and Clark

# I Need a Rock

by Peter Gordon White

**T**HIS "poetry" came in the mail one morning. It is the literary effort of an adolescent.

Dear heavenly Father,  
May I come into thy presence?  
I am pouting and defiant  
And hot tears prick my lids,  
And forces I do not understand  
War within me.  
I need a rock; a standing-place  
From which to face the world;  
Everyone says it is you.

As literature, not very acceptable. As a sample of the thinking of high school youth, not very profound or even very typical, perhaps. But for all their awkwardness, and their obvious exaggeration, the lines have a true ring about them. They're crude but not counterfeit.

There is, for example, something of the prodigal soul in all of us that understands the plea, "May I come in?" Who hasn't known what it is to be on the outside? All of us have been "away" in the far country sometime in our spiritual pilgrimage. And when we return we are suddenly conscious of how we must look: soiled, stained, scarred by our own anger. We are not sure of ourselves, and so we cannot be sure of our reception. "May I come into thy presence?"

As for the "forces I do not understand," a sense of bewilderment is so common in our society as to be fashionable. Forces I do not understand—what a catalogue they make for most of us: nuclear fission, automation, the big business of industry, finance, government, and all those other items in the table of contents of *Fortune*

magazine. Nor do we understand our society, or clearly discern the signs of our times: our fads and mass hysteria, our witch hunts, our spending spree, our fear of foreigners, our frantic faith in physical force. This too is difficult to understand: our own restless heart, our anxiety, our wandering search for true self and the complexity of being both the seeker and the sought.

We quarrel with our brother, with our neighbor, with our sons. And in moments that become increasingly rare as we choke them off, we know this is but the projection of "the war within."

"I need a rock, a standing-place from which to face the world." So writes my adolescent friend. This bell tolls for me. This is my need, some point of order, some center of calm. And because the need is so desperate, the Good News of the love of God in Jesus Christ is so glorious it makes stolid men seem drunk at the third hour of the day. The revelation of Personality, creative and recreative, above and beyond the exigencies of time and space, yet graciously active in history, is hope crowned with joy.

This is indeed a Gospel to meet our every need. Though universal in scope, needs are always personally experienced, so that in all truth it is possible for persons everywhere to hear the mighty works of God in their own tongue.

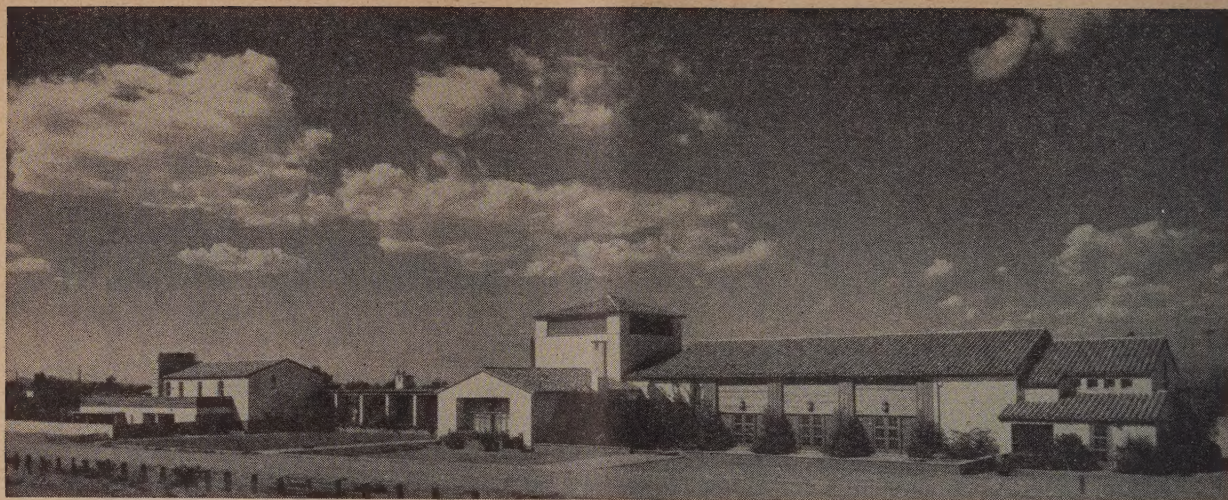
And so each of us—in his own tongue—comes at last to prayer. In prayer our wild alarms, our adolescent confusions, our longings are girded with joy and sense of victory. Millions have found it best expressed in Whittier's words:

Dear Lord and Father of mankind,  
Forgive our foolish ways;  
Reclothe us in our rightful mind;  
In purer lives thy service find,  
In deeper reverence, praise.

Breathe through the heats of our desire  
Thy coolness and thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still, small voice of calm!

The Rev. Mr. White is Editor of Sunday School Publications, the United Church of Canada, Toronto, Ontario.





# Triple Sessions—A Triple Challenge

by Esther Schick

**WE LIKE** multiple sessions! And "multiple" in Catalina Methodist Church, Tucson, Arizona, means three identical sessions of church school each Sunday morning. It also means three complete teaching staffs, three church services, and a tremendously-increased opportunity for reaching hundreds of people who would otherwise be turned away from an over-crowded church.

Almost a decade ago, the University Methodist Church in downtown Tucson decided to relocate. The trustees purchased a block of desert land on the city's far eastern outskirts. Immediately their action was met with scorn and ridicule from many quarters. "Way out there in the desert?—miles from anywhere?" Yet today, due to Tucson's rapid eastward and northward growth, the church lies in the population center of the city!

In March 1950, under the leadership of Rev. Maurice G. Ballenger, the congregation moved into the first unit of the new building. The church's name was changed to "Catalina." It was necessary to institute double sessions of Sunday school to accommodate our people, and a year later a second worship service was added. Rapid growth in all phases of the

church program ensued.

By autumn, 1952, classrooms were literally "bursting at the seams," and the Board of Education voted to bow to the inevitable—a third session of church school for the children's division. This division includes children from infants through the sixth grade. A year later the number of church worship services was again increased, with the new minister, Hayden S. Sears, preaching at all three services.

Our early years of multiple sessions were difficult. We could locate no printed material to help us with our organization. We could find no other church which faced similar problems. Instead, we had to evolve our own system—principally by the trial-and-error method. Now, after nearly four years of triple sessions, we are happy to share with others some of our experiences.

We sincerely feel that there are many advantages to the multiple-session plan:

## Advantages of the plan

1. *The maximum ability to serve people.* How else could we accommodate a Sunday school attendance of 1,000 in rooms planned for 250? How else could 1500 people worship weekly in a temporary sanctuary seating 416? Should we say, "Sorry, no more seats. Come earlier next Sunday"? Catalina Church feels very strongly that people who come in search of the Christian message can-

not be turned away.

2. *Economical use of space.* In most single-session plans, the Sunday school rooms are used only one hour each week. It is more economical for a church to provide adequate space and equipment for two or three smaller sessions than to build less adequate rooms for the total group.

3. *Convenience for the family.* Some families' habits make it easier to attend early church; other families prefer a later hour. Each can choose according to its needs. Also, many families with small children feel that they can stay through only one hour. With three sessions, parents may choose to attend either the church service or an adult class at the same hour their children are in Sunday school.

Maintaining a proper balance in attendance between the various sessions has often been a matter of concern. Some churches feel that they must put an arbitrary limit on attendance at the most popular session, thus forcing all others to attend at a different hour. We have always favored, instead, a strictly voluntary system. We point out to new enrollees the advantages of attending the less crowded sessions, and they respond beautifully.

4. Multiple sessions mean *less crowded classrooms*, smaller classes, and a much less nerve-racking job for teachers. They make it easier to procure and to keep good teachers.

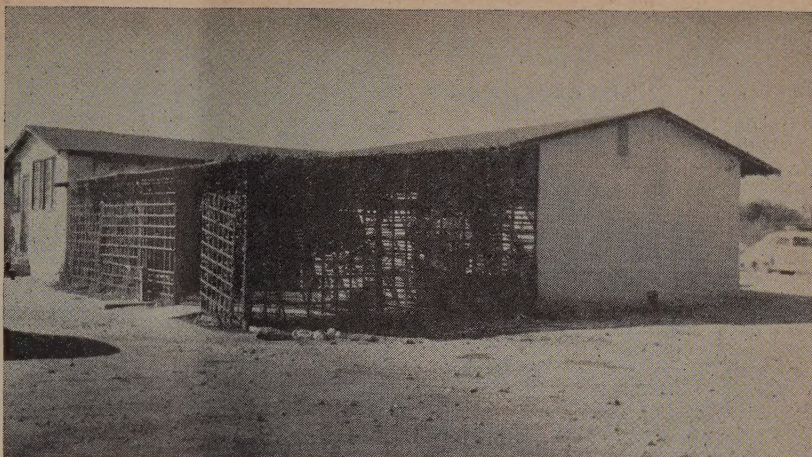
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Mrs. Schick was for seven years employed by the Catalina Methodist Church. From January 1952 until her recent marriage, she served as Director of Children's Work.



**OPPOSITE:** We thought we would have plenty of room in our new building but already it looks as if we would have to return to triple sessions.

**RIGHT:** We began with a temporary building on a block of desert land on the city's outskirts, but within two years our bursting attendance forced us to go to triple sessions.



Children are happier in an uncrowded situation, learn more, and get more individual attention from teachers.

### Administering triple sessions

Our schedule is as follows:

8:30-9:30

Children's Division  
Junior High  
High School  
Adult Class  
Church Service

9:45-10:45

Children's Division  
Junior High  
College Age  
Adult Class  
Church Service

11:00-12:00

Children's Division  
High School  
Adult Class  
Church Service

"Where do you get your leadership?" is the question most frequently asked. Our answer is simple—"Just where you get your leadership—from the congregation, by making your needs known to them, by personal contact with spiritually qualified persons, and by a continual program of leadership education." As stated above, we find it easier to secure teachers for the uncrowded sessions than we did before we subdivided. Being able to choose the hour in which he will serve may also help some prospective teacher to make his final decision.

All administrative officers in our church school are responsible for the entire three sessions. Teachers stay only one session. Our administration is capably handled by the General Superintendent, Assistant Superintendent, and three Division Superintendents (children's, youth and adult divisions). The children's division is

then subdivided into four departments, nursery, kindergarten, primary and junior, with a coordinator over each. These coordinators are responsible for the work of all three sessions, although they do not have to stay through all of Sunday morning. Their jobs are chiefly administrative—holding regular meetings with teachers in their departments for planning, study and fellowship; securing substitutes; arranging for supplies and equipment. Although there is a separate staff of teachers for each session, the teaching materials used are the same.

"Can we leave our children for more than one session?" we are frequently asked by parents who want to attend both church and an adult class. We feel that children should not stay through two identical sessions of Sunday school. Those who are old enough may, of course, attend the church service with their parents.

A church school official's daughter, aged four, had a few decided opinions on this subject. Since her family had to stay through all three sessions, they decided to leave her in Sunday school for that length of time. On the first Sunday everything was lovely; on the second, vociferous protests were heard, but she stayed. The third week Mamma delivered her to the kindergarten room, shut the door, and walked down the corridor. Turning, she saw small daughter at her heels. This walking contest continued throughout the morning. At the family dinner table, daughter firmly announced that she "wasn't going to Sunday school no more!" She'd "had 'nuff!" Could we blame her? The family has now worked out a different schedule, allowing her one ses-

sion in kindergarten class, and she loves it.

### Suggestions to others

To those church schools contemplating a change to multiple sessions, we would offer the following suggestions:

1. Publicize, promote, persuade. Start your publicity well in advance of the proposed change, and keep at it! The church news bulletin, public newspapers, special announcements at group meetings, notices sent home with children, telephoning, visiting—all these methods are effective in making known the new schedule. Tell people the advantages for them and their children in attending the new session. Don't be discouraged if the desired results are not accomplished all at once. It takes time for people to acquire new habits.

2. Have adult Sunday school classes and church worship services concurrent with children's classes. We feel that this is of the utmost importance. A primary superintendent recently asked her children, "How many of your parents are in Sunday school or church service right now?" She was amazed at an almost 100 percent response in the affirmative. Yours will be a family church if the family can attend together.

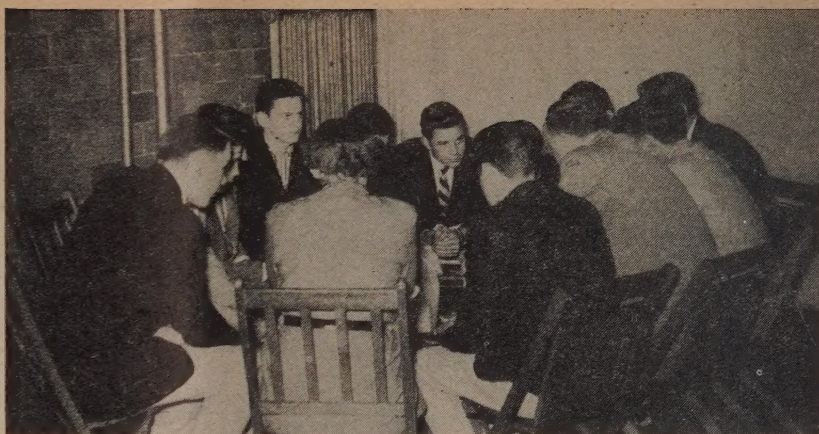
3. Stress the fact that there must be no "session-hopping." An irate mother called the church office and complained that her child was in tears over his Sunday school class. He had received two cards saying that they missed him last Sunday—and he was *there!* Patient inquiry brought to light the fact that he had been indiscriminately attending sessions 1, 2

(Continued on page 37)



Usually  
the cubes are co-ed  
but this all-boy  
group resisted  
the inclusion  
of girls  
as members  
of its cube.

*Henry Tani*



by **Henri Tani**

## Cube Groups—

The material given in the article below is to be expanded by Mr. Tani in a chapter of a book which he now has in preparation. It will be published next fall by the Christian Education Press. Mr. Tani is Director of Youth Work, Board of Christian Education and Publication, Evangelical and Reformed Church, Philadelphia.

**T**HERE IS A DECIDED TREND just now in senior high programs toward the use of small-group units. One instance of this trend is the "cube group" approach, described and analyzed below.

### The need for new groupings

A local church reported that it had thirty persons who regularly attended the senior high department of the Sunday church school. The department included a large number of ninth and tenth graders, and a few who were in the eleventh and twelfth grades. One teacher taught this large group, and found it difficult to maintain attention and to secure adequate discussion.

This church had an evening youth fellowship, with only fifteen or sixteen active members. The officers who planned and conducted the meetings were usually the older eleventh- and twelfth- graders. Most of those attending were in the ninth and tenth grades and the meetings were unexciting to them. A careful survey indicated that a total of fifty-five persons of this age were actually related to the church membership.

The cube group plan was recommended to this church, and adopted. The name "cube" was applied to the small-group units, since the cube is a three-dimensional figure, indicating the concept of relationship not only between the persons within the group but also of the divine presence of God in their midst.

This is the plan:

### Description of the plan

The active members are divided into units of about seven or eight persons, based first upon school grade and age, then on geography or interest. If the persons live in a wide area, those from the north side would be in one cube, those from the east side in another, and so on. If the young people attend different high schools, those from the same schools would be placed in the same cube. If there was a basketball team, an established clique, a group with very definite interests, they would be formed into a cube. Boys and girls would normally be mixed in the cubes.

2. To each group is assigned a counselor, a person slightly older than the members in the group. An older youth, young adult, young married couple, five to ten years older than the group would be desirable. In all activities of the cube, the counselor is involved.

3. To each group are assigned two inactive persons who normally would be related to the youth program. For every function, meeting, activity, and class session of the cube, special

effort is always made to seek out and invite these two inactive persons. As soon as they become active, two additional inactive persons are assigned to the cube. Thus the cube is always reaching out to one or two inactive persons.

4. The division into cube membership can best be made by a small committee of adult leaders, church school teachers, and youth leaders. Full consideration should be given to personality traits, interests, and other peculiarities of the young people which would tend to knit the members into a workable group. One should not hesitate to separate girl-girl and boy-girl combinations, as long as the base of division is maintained.

5. The memberships in the several cubes are reviewed and reshuffled twice each year, to take into account the loss and gain in membership. Always, the best workable unit is from six to ten young persons and one counselor.

6. The counselors are responsible to a youth director who coordinates the activities of the whole youth program in the church. The counselor is committed for the six-month period during which a cube is maintained, and he may be excused or reassigned, depending upon his availability and interest. The youth director, or adult adviser, has a long-term responsibility to provide continuity.

7. Each cube is a Sunday morning church school class. A member of the cube prepares the lesson of





Clark and Clark

Each cube must  
prepare and  
present  
a complete  
youth fellowship  
program  
of worship,  
topic  
and recreation.

## a new idea in youth work

the day and conducts the discussion. The counselor will also be prepared, but his role is that of resource person, not that of a teacher. Each Sunday a new cube member presents and conducts the class period. Opportunities for free inquiry and search are encouraged. Additional resource persons may be brought in by the young person whose turn it is to lead.

8. On alternate Sunday nights the cube meets in the home of one of its members. Thus there are as many simultaneous meetings as there are cubes. Different homes are used for every meeting. Such a cube meeting has the elements of worship, study, and recreation, just as any other youth fellowship meeting.

9. On the other alternate meeting nights, the total youth fellowship group of all the cubes meets at the church. The program for that evening is conducted by one of the cubes.

This is the basic pattern for the operation of the cube group plan. But let us explore other possibilities.

10. Each cube is encouraged to choose one of the five commissions or program areas<sup>1</sup> for its own specialty. They may find that several meetings are required to survey the possibilities before they can agree on their choice. Several cubes may choose the same commission, or program area. Even within each program area are several items which can be seriously pursued and studied.

11. Each cube is urged to specialize in some activity, such as recreational leadership, fellowship singing, drama, choral speech, puppetry, parlor games, folk games, crafts, mission study, Bible study, service project, and any other. It is entirely possible that one or two of the cube members may have a flair for one of these, and will introduce the activity to the rest. The cube might make itself proficient in the field, and then share this interest with the total youth fellowship group.

12. Each cube must prepare a youth fellowship meeting program. On a schedule agreed upon, and perhaps on a topic assigned to them, or on one which the members will choose out of their specialized interest, they will plan and present a complete youth fellowship program of worship, topic and recreation.

13. Each cube is encouraged to go on outings, picnics, swims, excursions, skating parties, and other suitable and appropriate functions of their own choosing. Of course, in each instance, the counselor goes along. Such activities must be cleared with the youth director to see that they do not conflict with the over-all program.

14. Each cube ought to undertake one major service project on its own during the half-year of its existence. This should be apart from any major service project which the whole youth fellowship may do.

15. The cube meeting in different private homes exposes the young peo-

ple to the parents of those homes. Their hospitality and refreshment are graciously received. The period of socializing should not include watching television, listening to records, or dancing in the rumpus room downstairs. The cube meeting itself should be quite orderly, punctual, and disciplined. One hour might be adequate for a cube meeting in a home. At a cube meeting, plans and assignments can be worked out. Every effort should be made to discuss subjects and topics of concern to cube members, who take turns in presenting the topic discussion of the evening. All the resources recommended for youth fellowship meetings should be available for this purpose.

16. It is entirely possible that some issue or project which one cube has explored, needs support and participation by all young people of the total youth fellowship. Some survey or inquiry, a work-project or youth evangelism program, or other possibilities may be introduced.

17. There are no officers within the cube group except for a rotating chairman in charge of the cube meeting. The total youth fellowship maintains its usual organization, with officers and relationships to the congregation and denomination. There is no transaction of funds within the cubes. Any expenditure would be for the total group.

While these items suggest the essence and structure of the cube group plan, the following factors make them

(Continued on page 34)

<sup>1</sup>These commissions, or program areas are: Christian Faith, Witness, Outreach, Citizenship and Fellowship.



# Basic Requirements for Church Drama

by Arthur C. Risser

The following article is presented to show directors of church drama how to analyze their facilities and to suggest means for utilizing to the fullest extent possible the space and equipment that is available. Relatively few churches will find they can meet the standards outlined, but a careful study of these standards will help any church, large or small, to assess its own situation and make the best use of its resources. Most churches could meet more of the standards than they think. Further recommendations concerning purchase and installation of lighting equipment will be given in a subsequent article.

**T**HE DIRECTOR of drama in the church is frequently confronted with problems arising from inadequate and poorly planned space and equipment. Although it may be possible to add new equipment, this is often difficult because of space restrictions and structural inadequacies of the building.

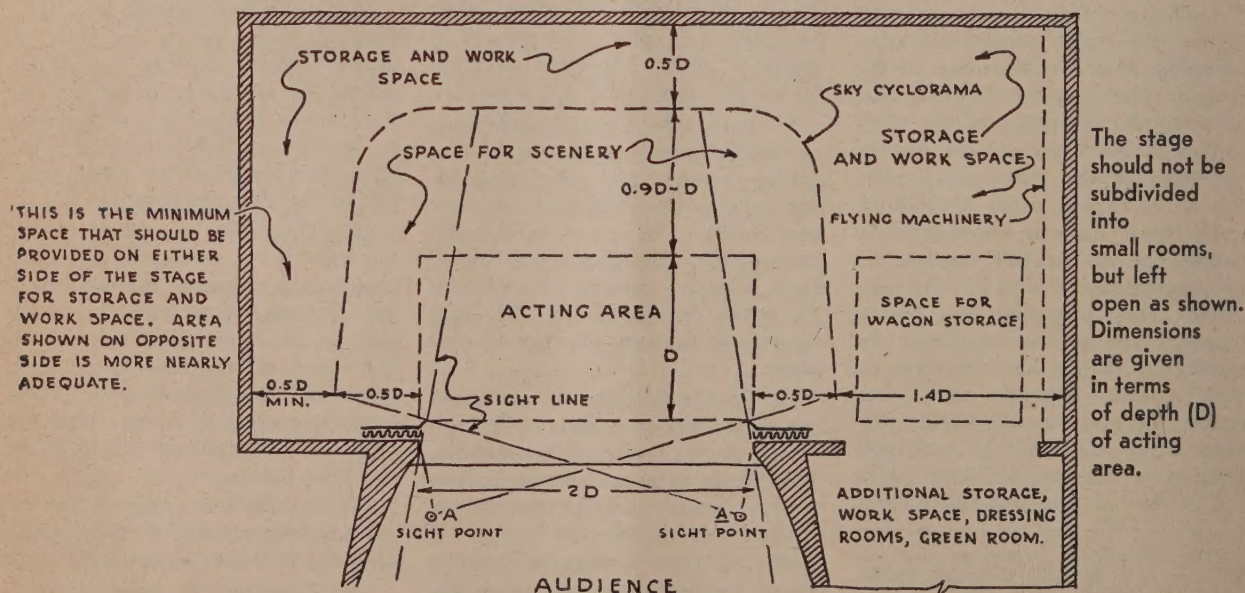
The integral relationship between the stage and the auditorium must be maintained if the audience is to be able to see and hear what takes place on the stage. When attempts are made to reduce the cost of the auditorium-stage elements of a building, the sacrifice is made at the expense of good seeing and hearing, the two functions for which the auditorium is chiefly designed. When the requirements for good hearing have been satisfied, good visibility of the stage also results.

In the design of a stage and auditorium, one of the first things to do, after the size of the stage and auditorium have been determined, is to study the sight lines between the auditorium and the stage. This study is also necessary when a stage setting for an existing stage is planned. Such an analysis is especially important before purchasing and installing curtains and lighting instruments.

Before making a study of the sight lines, the director should consider the relative sizes of the stage areas. The width, which is usually the proscenium opening, should equal approximately twice the depth (D) of the acting area. The relative sizes of the stage areas required for the efficient setting, handling, and storing of scenery are shown in Figure 1. Many stages in use by church drama groups provide less than these recommended minimums. Consequently, the director must determine the space necessary for the acting area, and arrange the balance of the space for the most effective use of scenery.

The acting area should be visible from all of the seats in the auditorium, a criterion seldom satisfied. The seats from which the acting area is not visible should not be used. Chairs should not be placed in these "blind" areas, as shown in Figure 2. The sight lines in Figures 1 and 3 indicate that all but the extreme left and

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right edges of the acting area are visible from all of the seats in the auditorium. Figure 4 is the seating plan of the auditorium for the stage shown in Figures 1 and 3. Figure 5 is a floor plan of the stage and auditorium, showing the sight points from which the sight lines are drawn.

Curtains and scenery are used on the stage to enclose the acting area. Properly designed scenery will also help to establish locale, mood, and atmosphere compatible with the theme of the play as well as shut off a view of the off-stage areas from the audience. Figure 5 illustrates the use of sight lines for determining the location of curtain elements used to enclose the acting area and prevent the audience from seeing the off-stage areas.

Figure 2 (Below): There is poor visibility when auditorium width is greater than proscenium opening. Good visibility may be achieved by arranging seats in wedge shaped pattern, indicated by the light area. Persons in shaded portion of the auditorium can not see all the action on the stage.

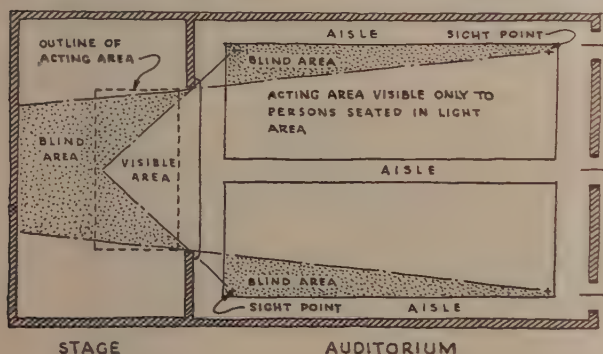
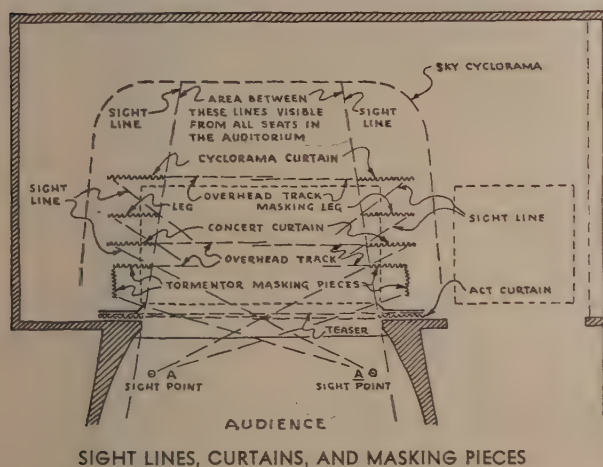


Figure 3 (Below): Sight lines, curtains, and masking pieces are interrelated. Location of scenery elements is determined by sight lines in the horizontal plane. The height of scenery is obtained by a study of the vertical sight lines.



SIGHT LINES, CURTAINS, AND MASKING PIECES

Figure 5 (Right): Before the equipment is purchased or the setting designed for a production in an existing building a complete analysis of stage areas and sight lines must be made in the horizontal plane, as shown here, together with the sight lines in the vertical plane, shown in figure 6.

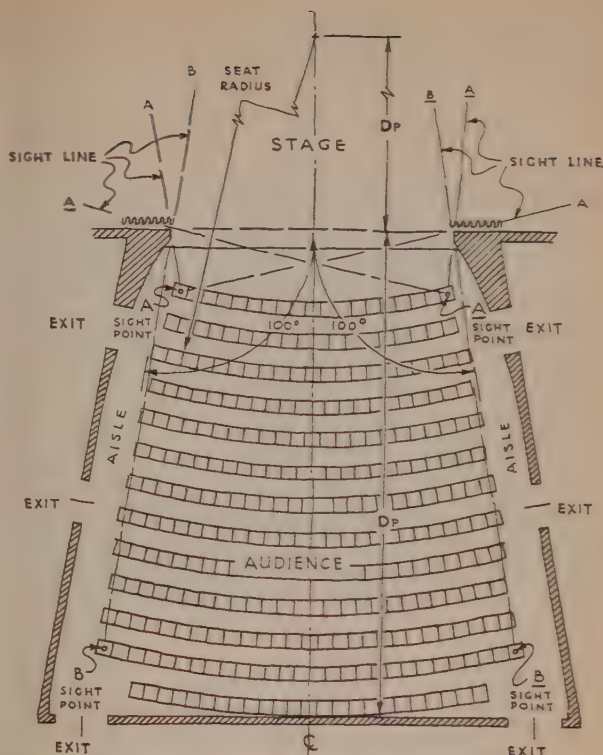
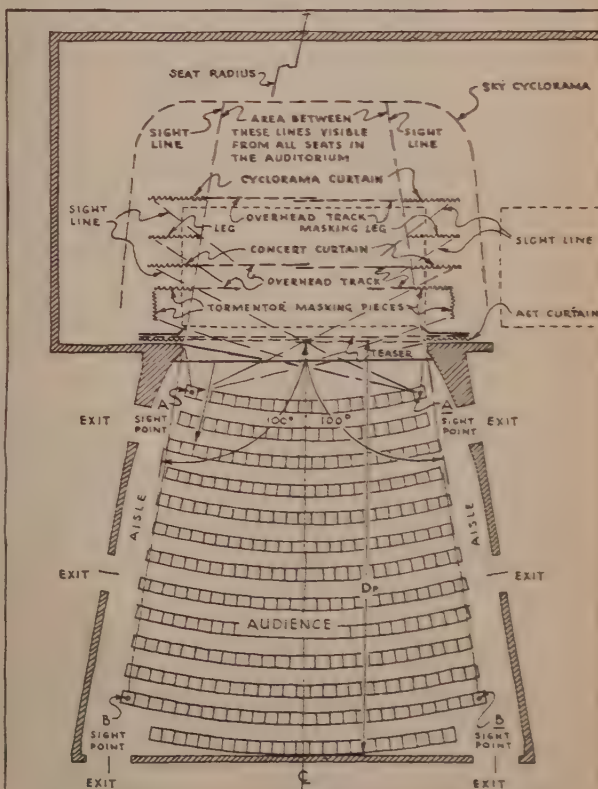


Figure 4 (Above): An acting area should be clearly visible. The center of radius for the curvature of the seats should equal the depth of the auditorium. Rows of seats 45 to 48 inches apart permit passing in front of the persons seated.





Before a purchase of curtain equipment for the stage is made, a sight line analysis similar to that shown in Figures 5 and 6 should be prepared. This will enable the director to determine the number and location of curtains and masking legs. The greatest degree of flexibility is achieved when the masking legs shown in Figure 4 are hung from overhead traverse tracks, thereby making it possible to vary the size of the enclosed acting area.

The sight lines shown in Figures 1, 3, 4, and 5 are in a horizontal plane. Equally important are the sight lines in a vertical direction which will determine the location and height of the masking elements such as teaser and borders, which extend across the stage from left to right overhead. Figure 6 illustrates vertical plane sight lines as seen in a longitudinal section taken on the centerline of stage and auditorium.

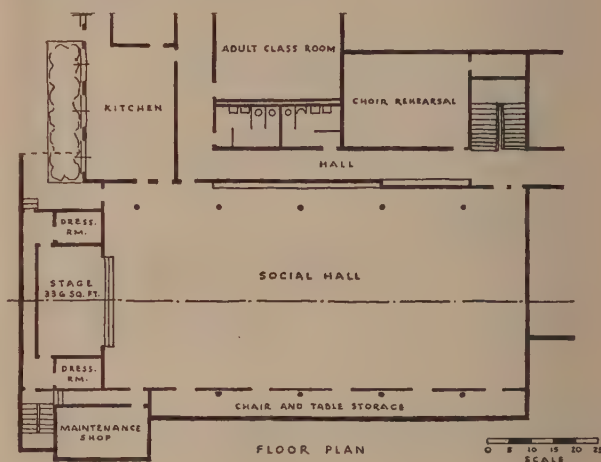
The location of the lighting instruments in relationship to the borders is important. Figure 6 shows that the borders are located immediately behind (up stage of) the vertical masking legs shown in Figure 3. Spotlight and borderlights likewise are hung immediately behind (up stage of) the borders. Unless such lighting instruments as spotlights and borderlights are located approximately in the relationship shown in Figure 6, the cloth borders will cast shadows on the stage acting area, thereby impairing the effective use of the lighting instruments. Therefore, it is essential that the stage equipment, which includes rigging equipment and curtain elements, should be planned in conjunction with the lighting instruments and that both should be located in the relationship indicated by a study of the vertical

plane and horizontal plane sight lines.

After having determined the sizes of the acting area, the stage, and the auditorium, and arranging the seating to provide a view of the acting area from each seat in the auditorium, the director will then be able to determine the number and location of curtain and masking elements and lighting instruments. This may be accomplished before deciding on the method of rigging and hanging the various pieces of equipment.

Figures 7 and 8 illustrate the fact that in many instances it is cheaper to provide spacious flexible facilities for a drama program in a church social hall than it is to subdivide the same space into numerous small areas such as dressing rooms, an inadequately small stage, and inaccessible storage closets.

Frequently excessive cost is given as an excuse for poor drama facilities when actually the fault lies in the fact that the architect and the church building committee do not understand the requirements necessary for a drama program. Most churches could have better equipment at little or no extra cost.



Figures 7 and 8: The cost of a building is often increased and poor facilities provided by subdividing the stage area into small spaces as shown in drawing above. The arrangement below costs less and provides more usable space.

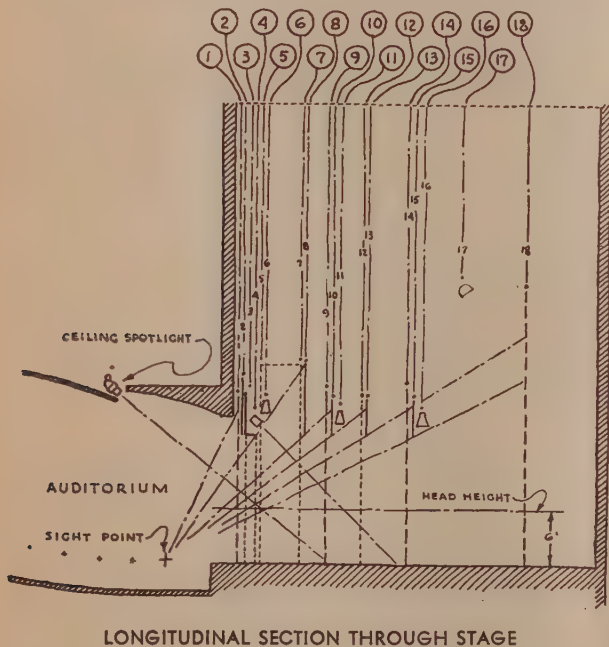
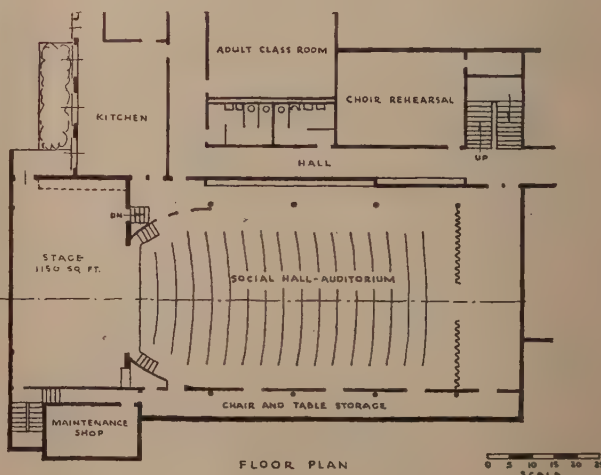


Figure 6: Sight lines in the vertical plane, shown in this section view through stage and auditorium, determine the heights of the cloth borders, lighting equipment, and stage scenery. Although a stage loft and gridiron are indicated, a sight line analysis is equally important for placement of equipment where ceiling height over the stage is limited.



# Missions in Our Church School

by Mary Huey

**T**HE JET-PROPELLED-SPACE-SHIP age in which we live has brought the whole world closer together. We know more about the rest of the world than any previous generation. Also, in a time when the "average European vacation costs less than a Chevrolet," we see much more of that world than most of our ancestors ever did.

## Missions is a year-round interest

Mrs. Harold Laubach, world mission study chairman for the church school of the Pasadena Presbyterian Church, is seeing to it that the children and young people under her guidance are getting an understanding of the world mission of the church. For them, Etawah in North India is the place where the station wagon they helped to buy is serving as a traveling clinic; Ganado, Arizona, is the place where they sent game kits and school kits for the Navaho and Pima Indians.

Mission study is not an occasional emphasis in the Pasadena church school, but a systematic, all-year-program, carefully planned by Mrs. Laubach (her husband is distantly related to the Frank Laubach) together with the missionary education chairmen in each church school department.

All of the Friendship Press materials are ordered well in advance, including books, maps, filmstrips and all available materials. The Friendship Press books form the core of the missionary education program. Mrs. Laubach feels that the excellence of the books—so well written, so vivid, so authentic, so appropriate to each age group—is the real basis for the interest of the children and young people in the missionary program. However, she is also on the

Miss Huey is Associate Director of Christian Education at the Pasadena Presbyterian Church, Pasadena, California.



The primary department wrote and presented a missionary play, using a story from one of the mission study books written especially for children six to nine.

alert for informative articles and pictures in *Holiday*, *Life* and *National Geographic* magazines which relate to the national and foreign mission study. At the Fall Retreat-Planning Conference of the church school teachers, she brings all of the new mission materials and tells the teachers about them, making suggestions as to how they may best be used during the coming year.

On the second floor of the Kirk House, our educational building, there is a display case and bulletin board where the missionary material is available. Since most of the members of the church school pass by this each Sunday, they have ample opportunity to observe the interesting and eye-catching bulletin board which is *changed every Sunday*, to see the current materials, and to check with Mrs. Laubach on any future plans. At the close of the year the missionary books are placed in the church library for reference. However, Mrs. Laubach feels that it is of real value to have the current materials kept in a place separate and distinct from the regular library, yet easily accessible to all who need it.

## The children learn and serve

An example of how the world mission study chairman works with an individual department might be illustrated by the junior department.

Each quarter the children are

given an opportunity to choose which of several committees they would like to serve upon—music, research, fellowship, stewardship, worship, missionary, and so on. Each committee meets for fifteen minutes on Sunday morning, and has an opportunity during the assembly and worship period to share what they have been doing or discussing with the rest of the department.

The missionary committee chooses what particular mission station shall be the object of special concern for the next months. Although the children participate in the regular youth budget (a part of which goes for benevolence causes), a special missionary offering is also received each Sunday morning.

No high pressure methods are used to drum up large offerings, and the children know that this is an extra voluntary gift. Following the report given by the missionary committee, any child who wishes may contribute to the missionary offering. A member of the committee holds the offering container, and to add to its significance, it is always a special container typical of the country being studied—a small moccasin when the gifts were for Indian Americans, a village hut made by one of the children when the gifts were to go to Africa, a copper bowl when the gifts were for India.

The report of the missionary com-



mittee may take several forms—it may be a “talking chart”—a poster with pictures and brief statements telling of the mission work being studied. It may be the showing of a filmstrip from the current mission series. It may be a set of slides which the children have made about the country they have been studying. It may be a dramatization of a missionary story they have heard, such as a junior committee recently did after reading the story “Kamla’s Eyes” in the book *Bright Pathways*, the current mission study book for juniors.

The simple dramatization of this story occupied three of the weekly fifteen-minute committee meetings. The first week the story was read, and the juniors decided what the roles would be, which parts would be dialogue, and which would be filled in by a “reader.” By the next week the parts were typed, and the whole committee rehearsed. Everyone had something to do, if it was only to hold the sign indicating the setting: “Palm Tree Village Roadside Clinic.” On the third Sunday came the final rehearsal, and the dramatization was given to the whole group.

An added feature of this dramatization was the fact that the Roadside Clinic was very typical of the work of Dr. Marion Lockwood Moore, a missionary who had grown up in our church, and whom the children had met on her last furlough year from India. They had joined with the church in presenting a “Dispensary on Wheels” to Dr. Moore—a “custom-made” dispensary on a Dodge chassis, with built-in laboratory equipment and all the facilities of an ambulance.

Besides all these methods, much interest and much learning result also from such projects as the sending of Friendship Kits. The game kits—

toys and art materials such as a junior child enjoys so much himself, make splendid gifts of friendliness to other boys and girls. This year the kits were sent to the Navaho Indians in Arizona.

In the primary department each session of church school (there are two morning sessions) has a missionary chairman. This person is always an excellent story teller, who usually tells the story of the current mission study book in several installments. The children also see the filmstrips which are within their understanding and participate in various projects—as for instance, this year they joined with the juniors in sending Friendship Kits to our Indian missions in Arizona.

### **The young people study and act**

The junior and senior high departments study the mission books for the current year. In the junior high department there is a missionary committee. As in the junior department, it is a voluntary committee, and changes from time to time during the year. Members of this committee read the current books and report to the rest of the group during the worship service on occasion.

In all departments “claims are staked” in particular mission stations each year, at ten dollars a claim. Under this plan in our denomination, which is known as “Friendship Frontiers,” the children and young people become acquainted with various missionaries and mission stations around the world. When a claim has been staked, our Board of Foreign Missions keeps us supplied with pictures and information about the particular station where we have established a “Friendship Frontier.”

Mrs. Laubach makes sure, however, to find opportunities to learn

and serve near home as well as in distant places. This Christmas the junior and senior high young people brought food and clothing for an Indian American family with eight children, living in nearby Los Angeles, who had lost their home and all their possessions in a fire. The senior high young people also discovered the “Indian Center” in Los Angeles which had been unknown to most of the people of the church. On two occasions a group of the young people of our church have enjoyed an evening of square dancing and folk games at the Indian Center, and the Indian young people have returned the visit by coming to our church for evenings of roller skating in the church gymnasium.

The world mission of the Church became especially vivid in the minds of our church when six of the college-age young people spent a part of last summer in ecumenical work camps—three in France, one in Germany, one in Alaska and one in Japan. The letters which they sent home and their informal reports upon their return helped the church as a whole to sense the fact of world brotherhood in a much more emphatic way.

### **All the church is informed**

Although officially the world mission study chairman is directly related to the church school, Mrs. Laubach is also called upon in an advisory capacity in the planning of the All-Church Family Nights for mission study, and the presentation of the mission books to the various women’s organizations of the church. Some of these groups do an outstanding job in giving and especially in projects involving sewing. At the present time the women of the church are moving toward a more coordinated plan of mission emphasis in all of the women’s groups.

The world mission study program in our church is the “lengthened shadow” of a chairman who is dedicated to her job. She would be the first to say that there are gaps in our program, and that what we are doing is no more unusual than what many a church is doing. But through her influence we have made beginnings as we try to teach others, and to learn ourselves, that “in Christ there is no East or West . . . or South or North . . . but one great fellowship of love.”

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George H. Davis

**M**ANY who enter our churches and church schools today do so uneasily because they do not know what to expect. If we are aware of this sense of strangeness, we will consider techniques which may help these new people feel at home.

Certainly a warm, friendly greeting by a host and hostess at the door of the church is an initial, important step. However, it is insufficient. Our concern is not just to welcome newcomers but to integrate them into the total life of the church. Denominational statistics show growing church membership rolls but many of those on the rolls need to be orientated to the program and its concepts before they can be effective members.

Until seven years ago I had not been exposed to the church, having been raised in an atmosphere of pseudo-intellectualism. When I started to attend church with my three children, I found myself in a strange country where a foreign language was spoken, a language which included new words such as salvation, redemption, covenant, and grace. I attended an adult class for those who were considering membership, and although I learned many things, having had no earlier contact with the Bible, many things were beyond my comprehension. Time passed, God called, and I had no choice except to enter a theological seminary in order that I might better understand.

On becoming Director of Christian Education of the Montclair Presby-

Mrs. James is Supervisory Fellow in Religious Education at the Pacific School of Religion, Berkeley, California.

# Help Them Become Oriented

by Muriel James



Clark and Clark

There are some persons among newcomers to the church school who may not have any background of Bible knowledge and who will have to start with stories and characters already familiar to regular attendants.

terian Church of Oakland, California, I became increasingly aware that there were others who went through the same struggle of trying to become orientated that I had experienced. Because my particular responsibilities were with the children and youth it seemed necessary to help them over the hurdles.

One of the techniques we devised for this purpose was *pupil placement* in those grades that were so large sub-division was necessary. Three third-grade classes and two sixth-grade classes were used as control groups. In September, when the new year of church school curriculum began, and in correlation with the grade changes made in the public schools, the children in these classes were regrouped, *not according to abilities, but according to their attendance* during the past year. Our basic premise was that a child who attends regu-

larly acquires a certain body of information that the irregular attender or the child from the unchurched family does not have.

Grouping children in this way also called for careful selection of the teachers who would be best qualified to adapt the curriculum to the children, rather than the children to the curriculum. It was not a question of assigning the "best" teacher to the regular attenders and the "poorer" to the irregulars. Rather, it was a case of using the best talents of each teacher.

For example, Mrs. M. in the past had taught the fourth grade but was not satisfied with her accomplishments. Evaluation showed that she was always prepared with more material than there was time to use and that she spoke so rapidly that some of her pupils simply could not follow her. She was transferred to the



group of sixth-graders who were very regular in attendance. Her abilities immediately bore fruit. The class sky-rocketed with her enthusiasm. Because of their common knowledge, it was not necessary for her to explain and re-explain people and events with which they were already familiar. Rather, the curriculum was used, enlarged upon, and enriched and there, where the soil was deep, the seeds grew.

The child without a church background or one who attended only occasionally needed a different kind of teacher. Mrs. B. was given a class of these children. With her warm, comfortable, loving manner she was aware of the sensitive, shy child who felt ill at ease when confronted with a new, strange situation, or the child who felt inferior, after missing a few lessons, in finding the class moving ahead in knowledge. She knew the need for constant review to fill in the gaps. She was conscious of the need

of building a new vocabulary, foreign in many instances to the words used in our secular world. She took ample time to get acquainted with each child as a person and adjusted her teaching to their needs.

When an evaluation of the experiment in pupil and teacher placement was held after the first year, it was found that the third grade had expanded from three to five classes and the average attendance of the individual child from 45 per cent to 90 per cent. Final conclusions cannot be drawn from this brief effort but it is the hope of this writer that other large church schools may further venture in adapting the program to the needs of the children.

There are a number of other ways by which orientation may be used effectively. When parents register their children, they can be given a brief explanation of the church school's aims and curriculum. The director or superintendent who keeps himself free

for this purpose during the first twenty minutes of the church school hour would make a vital contribution. If registration is held during the week rather than on Sunday morning, an even more adequate explanation could be made. Orientation for groups of parents may also be held through occasional meetings or previews of the curriculum.

When young people without a church background enter an established youth group it is important that they have some guidance either from the youth leaders or the adult advisors so that they can make a satisfactory transition.

The Great Commission says, "Go teach" but to do that most effectively we must constantly venture along new paths, evaluating and re-evaluating our methods of outreach in a rapidly changing society. Orientation of newcomers to the life and work of the church is an important concern of the church school.

## Tape Recorder - Assistant Teacher

by Ronald L. Anderson

**T**APE RECORDERS have been used extensively for recording church services, weddings, funerals, and other special occasions, for later use by those unable to attend or those wishing a permanent record of the event. The varied possibilities for use of the recorder in the teaching program of the church has, however, not always been recognized. Properly used, it can be an effective teaching tool, especially for youth and adult classes. Some possible uses of the tape recorder in church school classes are the following:

1. Bible stories can be dramatized by the drama group in the church. Recorded on tape, complete with music and sound effects, and edited to perfection, these can then be used in the church school and weekday church school classes. They can serve as the beginning of a permanent tape

library for the church.

2. The tape recorder can also be used to improve the quality of creative dramatics. A class may decide to write a play dealing with an incident from everyday life. In order to get spontaneity of expression, it will be "acted out" without rehearsal. This version is recorded on tape and played back immediately. The group may then discuss the characterization and dialogue, decide how to improve them, and try again. The final version, when approved after being heard over the play-back, may be used with another group to present a subject or to stimulate discussion on a particular topic.

3. After each lesson, the teachers can tape record a summary of that particular lesson, or preferably have the students record it. Done successfully on a special reel of tape, it will serve as an effective review at the completion of the course or unit of study.

4. An occasional "candid" recording of a class will often point out the need for discipline—not only to the teacher, but to the students as well.

5. Some churches use their tape recorders to help train their young people in public speaking to prepare them to take part in the church services. Confirmation classes are more poised when they have heard in advance tape recordings of previous confirmation services.

6. Rehearsals of church choirs are often recorded for immediate play-back so that the members can gauge their progress. Sometimes tape recordings are the only effective way of pointing out the particular parts which need further rehearsal. This applies to children's and youth choirs as well as to adult choirs.

7. Church programs and pageants can be improved by tape-recording sound effects. Members of the cast

Mr. Anderson is with the Minnesota Mining and Manufacturing Company, St. Paul, Minnesota.





The tape recorder serves as a stimulus to students' interest. Here the three vocalists will be recorded by a fellow student, who is announcing their names and their selection in the tape recorder microphone.

can often learn their parts faster by listening to tape recordings. Narrators or readers can be freed from attending the many rehearsals by tape-recording their readings, and letting the tape "fill in for them."

8. Young members of the congregation can be effectively taught many of the services the church performs by delegating to them the responsibility of tape-recording those activities—taping and playing back recordings of services for shut-ins, recording weddings and baptisms, and other church activities.

9. Radio broadcasts of religious programs or plays can be recorded, then played back at any time in a class studying related material.

10. Likewise, recordings of panel discussions on radio can be made and played back before young people's or adult discussion groups, both for information and as a basis for stimulating their own discussion.

11. Talks made by guest speakers in the church may be recorded and later portions of the talks used with classes in the church. This has often been done when missionaries have appeared at the church.

12. Proceedings of delegated

church and youth conferences—which usually are attended only by one or two from the church—can be recorded and played back to the rest of the congregation or to the appropriate group, to give them a better understanding of the discussions than would otherwise be possible. Naturally this material must be edited in order to be effective.

13. Many filmstrips come with mimeographed scripts which must be read while projecting the pictures on the screen. It is necessary to use a light in order to read, and sometimes this is distracting to the class. This problem is solved by reading through the entire narration ahead of time and recording it on magnetic tape to be played as the pictures are shown.

14. In the same way talks to be used with slides or with pictures shown through an opaque projector may be recorded in advance, leaving the leader free to operate the machine.

An important point to be remembered in using tape recordings in a class is to keep them short—usually from five to fifteen minutes. Any audio aid—a recorder, a phonograph

or a radio—lacks a visual center of attention. As a result, a student's attention is apt to stray if he must listen too long at a time. Older students have a longer span of attention than younger ones, which is the reason this method is more effective with youth and adult groups than with young children. A story or dramatization in which the elements of suspense, sound effects and music are employed will hold attention much longer than a speech.

As in the case of any effective audio or visual teaching aid, using a tape recorder in a church educational program does not mean a saving in time. The teacher must be expert at using the equipment, must have it "ready to go" when it will be needed, and must prepare for its use in the same way he would prepare for using a filmstrip or a motion picture.

The acoustical qualities of the room are a factor in using a tape recorder, and should be tested in advance. However, some Sunday schools are able to use a recorder with a class in a crowded room without interfering with other classes, simply by turning down the volume.



# Christian Education Week 1956

**T**HE FOCUS of Christian Education Week, September 30-October 7, will be on the Christian leader. Indeed, with one exception, this will be the emphasis in Christian Education Week through 1961. The following are the themes for the years indicated:

1956—The Christian leader and his spiritual enrichment.

1957—For every Christian a stewardship of life.

1958—The Christian leader as a churchman.

1959—The Christian leader and his discipline in theology.

1960—The Christian leader—his pastoral function.

1961—The Christian leader—a student of the Bible.

## Why the leader?

It has almost become a truism that the most crucial need in Christian education is to lift the motivations and the competence of the church's teachers. But it cannot be allowed to become a mere truism. Phillips Brooks once declared that preaching was truth mediated through personality. This might well have been said to define Christian teaching. The content of the Christian faith must be both incarnate and articulate. The process of learning requires a working, loving fellowship of which the teacher is an essential part. The Protestant Christian enterprise is especially based upon the right and the responsibility of lay persons to share in this necessary personal function.

## Why spiritual growth?

Why, in 1956, do we emphasize growth in the things of the spirit? It is true that God's Spirit pervades all things and that all wholesome growth is spiritual. (By wholesome we here mean the growth of the whole person, as over against some

spiritual deformities which occur because one aspect of life is developed while the other is not.) But in Christian Education Week this year we are resolved to define spiritual growth in terms of at-home-ness with God and a growing capacity to draw upon resources for living which most people miss, though God has placed them very near to us.

Why growth? The answer is that we conceive the achievement of spiritual quality and insight to be dependent upon discipline while at the same time we conceive it to be dependent upon the gradual impact of God upon human life. This is true growth—when man alternately disciplines himself as though he alone can climb the ladder to effective selfhood—and then “waits” while God performs miracles within him.

## What to do in 1956

How can churches and community groups adequately emphasize Christian Education Week in 1956? How can some of the above stated principles be realized because church and communities have observed Christian Education Week?

1. A mimeographed manual will be available telling how to achieve the following objectives:

A. To bring to the attention of the community the importance of Christian education to the culture of our time. Emphasis will here be given to proclamations by officials, press releases, radio broadcasting and other uses of mass media.

B. To inspire local churches to make enlarged plans both for the increasing of the quality of their teaching and for an outreach program which will make Christian teaching available to all persons.

C. To guide churches into united programs which will provide the impact of a common em-

phasis and at the same time make possible an exchange of resources.

D. To help churches and groups of churches toward practical ways to stimulate and guide spiritual growth in those who assume leadership in Christian education.

2. A second mimeographed manual will serve as a guide to teachers, individually and in groups, who are stimulated to desire spiritual discipline and a deeper knowledge of the divine resources.

## Implications of the theme

Two important principles guided the committee on Christian Education Week in determining this emphasis for Christian Education Week. One was that, though such an emphasis may not have the popular appeal that some others have had, it will provide the true basis upon which to build a popular appeal. The second principle followed by the committee was to avoid any slogan-like theme which would seem to imply a departure from the overall emphasis of the various denominations. Whatever the annual emphasis or project of a denomination may be, the emphasis of Christian Education Week will fit into it.

In conclusion, the author desires to record his gratification over this theme—not only because of its basic importance but also because it is an emphasis for which every minister has resource whether he receives special help for Christian Education Week or not. In fact, it is highly desirable for ministerial groups to come together to share resources and plan together for Christian Education Week. It is our dream that in hundreds of communities the clergy will rise to a new pastoral function and dimension as they work together to bring to every leader spiritual growth. So may it be!

Dr. Kalas is Associate Executive Secretary, Division of Christian Education, National Council of Churches, and President-elect of Westmar College, Le Mars, Iowa.



# YOURS FOR THE ASKING

## The Idea of the Month

### Our Department Grandmother

IS THERE a member of your church who at one time was very active in the church, perhaps a former minister's wife, Sunday school superintendent or devoted member of long standing, who cannot participate in numerous activities because of age? This is a problem within many churches throughout the nation. We should be interested in and concerned about these people.

Several years ago a superintendent of our Sunday school began thinking about a former minister's wife who lived alone and no longer had a feeling of belonging because she could not do things as well as she once was able. As a result the lady was adopted as the primary department "Grandmother." This was six years ago. She is still serving and is loved by every child in the primary grades.

The children call her "Grandmother." At Christmas she is given cards made by the children and other gifts; at Easter time, a lily, and on Mother's Day something made by the children. Last Mother's Day she was given a Memory Book containing class pictures (snapshots) of all the ten classes. On her birthday the children share in buying a gift. One year she was given a canary. This is a day of special interest and the children enjoy singing a special "happy birthday" to "Grandmother," and making her birthday cards. When the bird was presented, they had a share in giving it a name.

If "Grandmother" is unable to be present at the Sunday school hour, and it is a special holiday or her birthday, a delegation of children goes to her home, which is nearby, and presents the gift. Sometimes a recording of the departmental service is made and taken to her.

Most of the time our "Grandmother" is there on Sunday morning, greeting the children and doing small things, such as helping the secretary. Children come to her and tell her of things which have happened, or are going to happen to them, such



A primary girl takes "Grandmother" a special gift from the department.

as having a new baby brother or sister; or they introduce her to a friend they have brought with them. These things are done very naturally by the children, through their love for her, as they are given no special instruction on how to react towards her. On Promotion Sunday, when Bibles are presented to the third-grade children, she makes the presentation along with the child's teacher.

Sometimes, when she feels well enough to participate in the service, she is invited to tell the children a story which fits into the program.

The department staff finds "Grandmother" helpful in many ways. Being the former minister's wife, she is invaluable for her contribution of suggestions and ideas. Her knowledge about the church, the various parts of it, how they came to be and what they mean and why they are there, have proved a great help to our teachers in many instances.

At our teachers' meetings "Grandmother" proves an inspiration to all of us. She has a knowledge of the Bible that many of us long for. When teachers present difficult problems brought up by the children she is there to explain them in the way they can understand.

This has been an experience of love, happiness and sharing that any Sunday school could have. Some children do not have grandmothers; some are unadjusted in broken homes. But all of our 125 primaries have a grandmother all their own. They have learned to love and respect her and have had experiences of sharing and growing up that could not be taught in a lesson of any kind. No experience has ever been richer.

BARBARA L. CALDWELL  
*Superintendent of Primary  
Department, First Methodist  
Church, Compton, California*

## Screen for Projection in Daylight

ANSWERING the acute need for a means of projecting pictures in rooms not equipped with dark shades, a new line of portable screens has been developed which may be used in daylight.

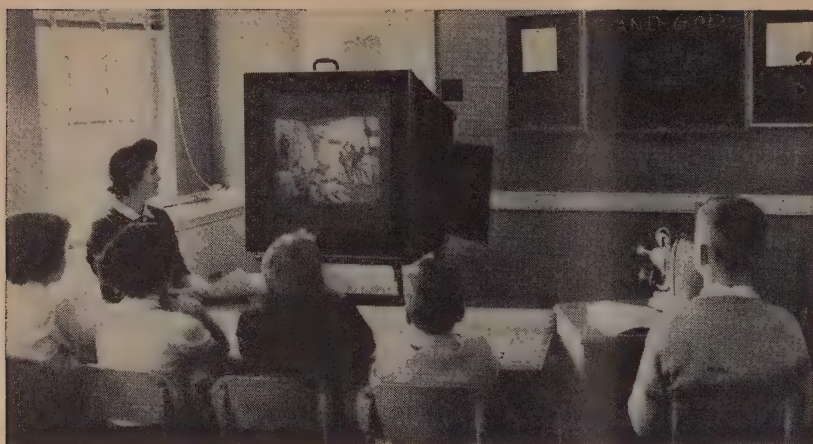
The Lenscreen "625" pictured in use by a church school class in Cincinnati, performs well on a bright Sunday morning.

The new screen folds to about the size of a card table. It is easily carried from class to class. Placed upon a table or desk, it opens with the covers forming a shadow or contrast compartment behind the 625 square-inch tough plastic viewing lenscreen. A self-contained mirror located in

the contrast compartment serves to revert the projection beam to the back of the transparent lenscreen membrane. The projector, located to the right front of the screen, is directed through a shielded opening to the mirror. The operator focuses by observing the image on the lenscreen membrane just as though it were a conventional screen. The mirror arrangement shortens the projection distance and allows the projector to be operated by the instructor or lecturer while in front of the group.

The Lenscreen "625" is designed to serve any projector, whether film-strip, slide, opaque, 3-D or motion pictures. Color pictures or black and





The projector, placed right front, is directed through a side opening to the mirror.

white are reproduced with sharp detail and quality. It is observed that viewing is unusually comfortable since the eye is adjusted to normal vision in regular room lighting. Further, with the lights on, the 25 by 25-inch picture can be clearly seen for a distance of 50 to 60 feet. A larger screen is not required for normal classroom use.

Instructors using the new Lenscreen are enthusiastic about it. Observing expressions on the faces of the audience, the instructor knows whether the film story is getting across. If it isn't, an immediate explanation or demonstration can be given.

The Lenscreen "625" is made by Polacoat Incorporated, Blue Ash, Ohio. Prices quoted are \$64.50 f.o.b. Factory. Smaller

models are also available: Lenscreen "432" 18x24 at \$48.50; Lenscreen "225," 15x15 at \$32.50. Orders taken direct.

## How Project in a Light Room?

### Question

How can I use an ordinary projector and screen in a room with a window which cannot be darkened?

### Answer:

Place your screen in front of the window and have the audience face it (and the window), instead of putting the audience with their backs to the window and the screen on the other side of the room. The screen will not allow the light from the window to wash out the picture. Put your projector close to the screen and use a small picture. The image will not be as clear as in a dark room or with the use of a Lenscreen, but it will be possible to see the picture.

MILTON HEITZMAN

## Editors--25 Juniors

by George Litch Knight

SEVERAL MONTHS AGO the "Junior Extended Session" was started at the church school of the West Side Presbyterian Church of Ridgewood, New Jersey. This came about because a number of junior pupils who normally attend the only session of that department, at 9:30 A.M., found it necessary to remain during the church service.

Rather than let this be "baby-sitting," the superintendent of the church school and one of the talented members of the staff, Mrs. Carolyn d'Elia, commenced a unique program. The "Junior Extended Session" would concentrate on unusual projects related to the curriculum materials, which would be of interest and value to the entire junior department.

In the fall of 1955 this meant the

construction of a relief map of Palestine, the making of scrolls, and other illustrative projects.

At Christmastime the group, numbering about twenty-five, planned and wrote a pageant which was presented to the entire church school, using three juniors as a "speaking choir" in place of a narrator during the various scenes which were presented.

At Easter 1956, the same group prepared and presented a pageant entitled *His Last Week* and is presently preparing a similar pageant entitled *Children of the Bible* which will feature the early lives of Joseph, Moses, Samuel, David, Jesus and John the Baptist. Careful selection of background music, involving various choirs and instrumentalists, makes the entire project especially effective.

Immediately after Christmas, upon a suggestion from the Presbyterian curriculum material, the *Jerusalem*

*Journal* began to take shape. The *Journal* was designed by Mrs. d'Elia to represent a newspaper published in Jerusalem during the period just before the birth of Christ. To prepare for the project, many books from the church library were culled for background material, encyclopedias were studied, and, the most important ingredient of all, the imagination of twenty-five juniors was sufficiently stimulated to provide ideas.

All of the articles were written by the boys and girls who also made illustrations suitable for them. Stencils were cut for mimeographing on legal-size paper by the office staff. Mrs. d'Elia carefully reproduced the illustrations, paying particular care to all details. The *Jerusalem Journal*, 7 pages in all, was distributed to the entire primary and junior departments, and boys and girls, wearing placards advertising it, handed out copies to the congregation following the church services.

Excerpts from the *Journal* are given on the page opposite.

Mr. Knight is Assistant Minister at the West Side Presbyterian Church, Ridgewood, New Jersey.



# JERUSALEM JOURNAL

**WEATHER REPORT:** Rain of the last few days is ending today. Light winds blowing in from the east where there are sand storms in the desert. Temperature will rise to the high 70's. Tomorrow: Fair, windy, and warm.

## EDITORIALS

We have heard a lot of talk as to the kind of punishment being handed out for minor offenses by Herod. The opinion seems to be that they are too strict especially in view of the fact that his own sons' behavior is so far from perfect. We realize that Herod is responsible to Syria and Rome, so maybe it is not all his fault. How about some explanations from the palace?

\* \* \* \*

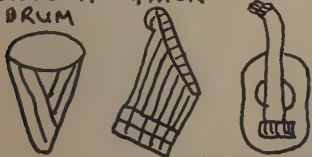
In this issue we reported an illness due to bad food handling. We cannot stress too much the importance of being careful. It is especially necessary not to leave food standing around too long now that the warm weather is upon us.

## ORCHESTRA REHEARSAL

Members of our local music society have been practicing hard for their coming concert. Among those present at the last rehearsal were:

Cornets: Peter, Ziba, Paul  
Flute: Elias  
Harp: Mary  
Drums: David  
Fiddles: Philip, Samuel, John  
Lute: Bartholomeo  
Lyre: Lamech  
Trumpets: Amos, James  
Dulcimer: Simon

A few instruments  
that will be played at the  
concert: ZITHER MANDOLIN  
DRUM



On sale at ABES SHOP

## TROUBLE AT PALACE

The King has posted a notice that outsiders will not be allowed within the new balustrade. It seems that some vandals have been defacing the walls. The King says that he will be personally responsible for dealing with whoever is caught violating this rule.

## SPRING IS HERE!

We are always so happy when this time of the year rolls around. There are many flowers out in the local gardens now, especially by the Temple and at the palace. The crocuses and narcissuses are outstanding, particularly since the recent rains. Let's enjoy them while we can. The season is so short!

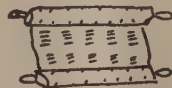
## LETTERS TO THE EDITOR

Dear Sir:

It seems that every day there is a terrible line-up at the water fountain at certain hours, especially in mid-morning at wash time. I was wondering if perhaps some system could be worked out so that certain streets would be able to get their water at one time and then the next street and so on. I should appreciate your views and those of your readers.

Sincerely,  
ZILLAH, Wife of Peter

**zadok's**  
FINE SHEEPSKIN SCROLL FOR SALE



100 SHEKELS      CARVED HANDLES

## SANDALS

Jame's  
Place



very fine goatskin  
red, brown, white  
3 denarii



very fine sheepskin  
brown, white, black  
4 denarii

## AQUADUCT BROKEN

Three days ago, there was a break in the pipes running down from the north well. Everyone was very annoyed about it. We are glad to report that it has now been repaired.

## SPORTS

**WRESTLING MATCH:** Last night there was a very exciting wrestling match at the Sports arena when Zacharius, the Great, won over Nicodemus, the Kid, in a very tight match.

**CHARIOT RACE:** Four days ago, there was a race at the Arena. The main feature was between Judas and Elijah. It was especially exciting because Elijah, who was the underdog, won by five feet.

\* \* \* \*

**WANTED:** A boy about eleven years old to help in the market place running errands and being water boy for Mose's market. Salary—one talent a week.

**WANTED:** Two girls or a boy and a girl to help David with his two orphan goats.

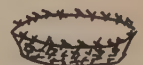
**WANTED:** A male goat about a month old for a little girl who needs a playmate. See Abraham on Rithmah Street.



## THOMAS-MONEYCHANGER

BASKETS AT BARNABAS

For figs — duth      For bread — sal







# Worship Resources

for September

## Primary Department

by Mabel Niedermeyer McCaw\*

THEME FOR SEPTEMBER: *God's Plan for Learning*

### For the Leader

September, with its return to school or the beginning of school for some first-year primary boys and girls, offers an opportunity time to think about God's plan for learning. The first service will introduce the thought of God's gift of our minds, and the subsequent services will seek to lead the children to a fuller appreciation of the learning which takes place through various avenues of life.

The hymn, "Dear God, we thank you for ourselves," found in *Hymns for Primary Worship*, will be used throughout the month. If the children do not know this hymn, copy the words on a song chart, printing them in letters large enough to be seen at a distance. Hang the chart conveniently near the piano and spend the opening moments as the children arrive in learning the hymn.

The other hymns used during the month are taken from this same source.

Make use of fall flowers on your worship table. Perhaps the children can bring some from their gardens at home. The flowers may be taken after the morning service to any child absent because of illness, either by one or more of the children or by one of the teachers in your group.

### 1. God Gave Us Minds

PIANO MUSIC to call the group to worship.  
CALL TO WORSHIP: "Enter into His Gates with Thanksgiving," No. 154

HYMN: "Father, as the morning sun," No. 51

SCRIPTURE READING:

*Leader:* Have you sometimes thought about yourself and how wonderfully you are made? Long years ago, David, a

shepherd boy, wrote down what he thought about himself and the other people whom God had created. When he looked at the stars in the sky at night, he wondered that God made man at all. Listen to what he wrote.

*Bible Reading:* Psalm 8:1, 3-9, read from your Bible.

*Leader:* God had made man almost like himself, David was saying. Then he gave man the ability and power to care for the other things he had made. Man was the highest of all God's creatures. To man he gave a mind which he expected man to use in helping to care for his world.

CONVERSATION:

Let's think about our minds for a moment. We do not know just how they work, but we do know that they help us in a number of ways. How do they help us? What do they help us do? (Guide the children to discover the answers to these questions. They will include, "Our minds help us to think"; "They help us remember things that happened before"; "They help us recall the things which we have remembered"; "They help us to plan and to think and reason"; "Our minds are helping us to think right now as we are trying to answer these questions"; "They help us to learn new things.")

(As each suggestion is given, talk about its meaning and give a concrete example of the mind functioning in that particular way. For example, we remember things we have seen or heard before, or people whom we have met, or places where we have been, and we do not have to learn all over again each time we do something again. Or, planning helps us to avoid making mistakes; it helps us do the thing we want to do.)

PRAYER:

*Leader:* I am glad for my mind, aren't you? I am glad that it helps me in so many ways. Let us make a prayer of thanks to God for our minds which help us do these things. I will say the sentences which tell how our minds help us, and then when I stop, you can say together,

"Thank you, God, for our minds."

*Prayer:*

We are glad that we can think and find the answers to our questions;

*Thank you, God, for our minds.*

We are glad that we can remember people we have met and things we have done; (Response)

We are glad that we can plan the things we want to do and the way we will do them; (Response)

We are glad that we can learn new things to help us and to add happiness to our lives; (Response) Amen.

OFFERTORY SERVICE:

*Leader:* Let us show our thanks to God for his goodness toward us by sharing his good gifts at this time.

*Quiet Music:* While several children receive the offerings.

*Hymn of Dedication:* "O Dearest Lord," No. 174

PIANO DISMISSAL

### 2. We Learn at Home

PIANO PRELUDE calling the children to worship.

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving," No. 154

HYMN: "Dear God, We Thank You," No. 8, verses 1, 3, 4

CONVERSATION:

Last week we thought together about God's gift of minds. We said that our minds help us to learn. That is why God gave them to us. He expects us to use them to learn those things which will help us live the best we can. Do you remember one of the first things you learned? Where did you learn it?

(Guide the children to think of their early learnings in the home. There they were probably taught to say "thank you," and "please." They learned to speak their first words at home, to take their first steps, to say their first prayer. They learned that the stove was hot and they must not touch it. They learned that they must not touch things which belonged to someone else. They learned that their parents loved them.

(From a consideration of their early learnings in their homes, lead them to think of some of the things they learn today at home. These may include learning to do some simple task which will help to make their home a happy place in which to live; learning to work together with the other members of the family; learning to share with other brothers and sisters; learning new things from visitors in the home; etc.)

We all learn many things in our homes, don't we? I think God planned for it to be that way, don't you? He meant for families to help one another and to teach one another. I am sure that Jesus learned many things in his home in Nazareth. Do you remember what the Bible says about him as a boy?

BIBLE READING: Luke 2:51,52. (Substitute the name Jesus for the pronoun "he" in verse 51. "And Jesus went down, etc.")

PRAYER: Dear God, we are thankful for our homes. We are glad for the many things which we learn at home. Help us to teach our younger brothers and sisters what is the right way to act by doing what is right, ourselves. Amen.

HYMN: "Father, Lead Me Day by Day," No. 44, vs. 1

OFFERTORY SERVICE as in previous service.

\*Cohasset, Minnesota.



### 3. We Learn at School

PIANO MUSIC calling the group to worship.

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving," No. 154

HYMN: "Dear God, We Thank You," No. 8, vs. 1, 3, 4, 5

#### CONVERSATION:

Our song mentions several things for which we are thankful. One verse talks about our homes. The last verse mentions our church and school. Last week we talked about the things we learned at home by using our minds which God has given us. Let us think today about our school and school teachers, and try to discover why it is important that we have schools to help us learn.

Some of you are going to school for the first time this fall. Perhaps you went to kindergarten last year, but real school is a little different from kindergarten. Were you anxious to go to school? Why did you want to go? What are you learning there?

(Guide the first-graders to tell their responses to questions like these. Then ask the older ones in your group what they are enjoying most about school. Think together, too, about the importance of learning to read and write and add and subtract. We need to know how to read so we can read the street signs, the names of the articles which we want to buy at the store, the directions for making things, etc. Also, through reading books we discover what other people have done, or how they live, and about conditions in other parts of the world.)

(In thinking about the need for learning to write, mention letters as one way of people keeping in touch with each other. We have to learn to count change when we go to the store, so we need to learn number work, and so on.)

STORY: "The Fifty-First Boy"

Boys and girls in some countries do not have a chance to go to school like we do. They are anxious and eager to learn, too. I once heard a missionary tell the story of a mission school for boys in Africa. The boys came from a number of villages to the school, and they could not go home every day. So they had to have a place for the boys to live at school. They called their home there a dormitory. There was room for only 50 boys to live there. The school, too, could only take 50 boys in the classes. The missionaries gave an examination to the boys who wanted to go to that school, and the 50 boys who answered more of the questions on the test than the others were the boys who could go to school.

One year when the 50 boys had been chosen, another boy did not go home, as did the others who did not pass the test. Instead he hunted up the missionary.

"Why was I not chosen to stay and go to school?" he asked.

"Because we have only room for 50, and 50 of the other boys answered more questions on the test than you did. So those 50 were chosen," replied the missionary.

The African boy thought a while, and then he asked another question. "White man," he said, "If the other boys answered more questions than I did, don't you think I need the school more than they do?"

The missionary looked at the African boy. "He will make a good student," he thought to himself. So aloud he said, "Yes,

you may stay. This year we will have 51 boys in our school and dormitory instead of 50."

So the boy was kept in the school, and because he wanted to learn and use the mind God had given him, he studied hard and was soon at the head of his class.

PRAYER: "Thank you, God, for our schools and the things we learn there. Thank you for our teachers who help us discover new things about the world which you have made. We are glad, too, God, that we can help boys and girls of other lands have schools in which they learn as we do. Amen."

OFFERTORY SERVICE as before

PIANO DISMISSAL

### 4. We Learn Through Play

PIANO MUSIC to call the group to worship  
CALL TO WORSHIP: "Enter into His Gates with Thanksgiving," No. 154

HYMN: "I Love My Friends and They Love Me," No. 137

#### CONVERSATION:

I wonder if you have ever thought of the things you learn through play? You have a recess at school when you go out of doors and play on the playground. We have playgrounds in our neighborhoods with swings and slides and teeters. We have them in our parks, too. We play in our churches, too, when we have parties or family nights. And we always have fun when we play fairly, whether we are at school recess or playing in the park or at home, or any other place.

But we also learn while we are playing. I wonder if you can think of something you have learned while you were playing a game or using the swings and slides on a playground. Let us think about it for a minute. Then when you are ready to tell of something you learned in that way, put your hand up so that I know you are ready to speak.

(Encourage the children to express themselves. Their replies will probably include: they learned to take turns in using play equipment such as swings or going down the slide; they learned to follow rules, and also learned that accidents were not so likely to happen when you followed the rules of a game as when you did not do so; they learned how to lead others in playing a game; they learned how important it was to play fairly, and that fun was spoiled when someone cheated; they learned to follow a leader instead of always leading themselves; they learned to try to make others happy in their play. Help the children to see that learning these things is very important for every one of us. They make for happier living for every one.)

#### BIBLE READING:

Leader: I am quite sure that Jesus played games when he was a boy. His play life helped him to grow in wisdom, and in favor with God and man, too. He taught men to be fair and honest and helpful at all times. When Paul became a follower of Jesus, he added some more rules to those which Jesus had given about loving one another and helping each other. One of Paul's rules is in a letter which he wrote to his friends living in Rome.

Bible Reading: (Open Bible to Romans 15, and read the following condensation of verses 1 and 2.) "We . . . ought not to please ourselves; let each of us please his neighbor." That would be a good rule to follow in our play. It means just what it says. We ought not to think only of

those things we want to do—the games we want to play, for instance, but be willing to play the games that other children want to play. It means that we should not want to have our own way. When we do, that spoils the fun for everyone. This does not mean that we *always* have to do what others want to do, and never have a chance to play the games we like to play. It means that everyone should have a chance to choose a game or suggest what should be done, and no *one* person should have his way all of the time. If we learn this in our play, we will not want our own way in other things, either.

Could we say these words of Paul's over together. I will read them first, and then we can repeat them together. "We . . . ought not to please ourselves; let each of us please his neighbor."

PRAYER: Thank you, God, for the good times we have playing with our families and friends. Help us to learn to be kind and thoughtful and helpful through our play. Amen.

OFFERTORY SERVICE as before

HYMN: "Glad I Am to Grow!" No. 129

PIANO DISMISSAL

### 5. We Learn at Church

PIANO MUSIC calling the group together.

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving," No. 154

HYMN: "Dear God, We Thank You," No. 8

#### CONVERSATION:

What do you think of when I say the word "Church"? Some of us may think of the same thing. Others may think something different. Let us think a second or two and then tell what we are thinking about. . . . Are you ready with your answer?

(Call upon a child who appears to be ready to speak. Then give others an opportunity to express themselves. The replies will probably be in terms of what they do at church or what they learn at church. You will want to capitalize upon the learning experiences. In our church groups—church school, morning worship, vacation church school, and other groups—we learn more about God and his plan for our lives. We learn to know Jesus and the way of love he taught. We learn to share God's gifts with others and to serve one another. We learn the meaning of love for each other and how that love may be expressed toward God and others.)

(As the children think of these things together, lead them into a deeper appreciation for their church and its leaders—the minister, the teachers and workers in the church school, etc. Help them to think of their learnings through the church as a part of God's plan for teaching them to live at their best.)

#### RECALL OF BIBLE TEACHINGS:

Leader: The Bible is the Book which we use most in our church. It is the Book which helps us to know God. It tells us the stories of Jesus, too,—the things that he did and the words that he spoke. The Bible tells us of men and women who became followers of Jesus, too, and some of the things they said to help their friends and neighbors know and love God and Jesus.

We have learned some of the verses from our Bible which help us live as Jesus lived. Some of them are words which Jesus spoke, and some of them were said by his followers. Let us think about the verses we have learned and see if we can remember them now.



*Recall of Bible Verses:* (Guide the children in this recall, making suggestions as necessary about verses they have learned. For example, "Jesus once said he was giving his friends a new commandment. Do you remember what that was?" Or, "One verse tells us how we should treat one another. Who remembers that one?" ["Be kind to one another."] Do not prolong this beyond the point of ready recall. Bring the period to a close by suggesting that you thank God for the church and the Bible teachings which you learn there.)

**PRAYER:** We thank you, God, for our church and the things we learn as we meet together each week. We are glad for the way we learn to know you better through the things we do together in our church. Thank you, God, for the Bible, and the truths it teaches us. We are glad for the stories of Jesus, too. Help us to be kind and loving and helpful as Jesus was. Amen.

**OFFERTORY SERVICE** as before  
**PIANO DISMISSAL**

whole days," Myra added.

On Saturday morning the two got up very early so that their father could take them to a seven-thirty train. By nine o'clock they were in the station at Racine. The first thing they noticed, after greeting their Aunt Bessie and Uncle Joe, was all the busy people who seemed to be everywhere.

"You see, everyone in the town has work to do," Uncle Joe remarked.

"Where are Mary and Peter?" Myra asked as they got into the car.

"They'll be at home when we get there. Mary wanted to get the beds made and the rooms slicked up before you came and Peter had to mow the grass. They've both been up for a long time, working to get ready for you."

That evening when everyone was sitting on the front porch, Peter asked John, "Is there as much work to do in the country as we have here? Seems to me we have so many chores. In summer the grass needs cutting; in winter the snow must be shovelled. Then there's my paper route, errands to do for Mom—so many things to do!"

"Yes," added Mary, "a girl has lots of chores too—making beds, helping with dishes, emptying garbage, tending the baby."

"What complainers!" Aunt Bessie laughed.

"Well, what about it? What do you folks in the country have to do that's as much work as we have?"

Myra and John looked at each other and grinned. "We have our chores, too. A lot of them are the same things as you have and a few are different," John began.

"Every day we have to gather eggs and feed the chickens. We help in the kitchen garden in summer, and I even help with the canning," Myra said proudly.

"Everyone works hard at harvest time. My but we are busy then! You should see us, from dawn to dark!"

"Tell us about it," Peter urged.

And so the cousins from the country told the city cousins about their work on the farm. When they were finished, Uncle Joe said, "I guess no matter where we live, there's work to do. It's part of living together and if we do it happily and willingly, it isn't half bad."

"Sometimes it's lots of fun!" Myra said and the others nodded in agreement.

**HYMN:** "All that's good and great and true," No. 15

**PRAYER:** For the joys of the country, we thank thee, O God. We thank thee for workers on farms, in orchards and fields, who labor so that we may have food. For those whose work is with animals, in the forests, and on streams that abound in fish, we thank thee, O God. May we do our share in the world of workers. Amen.

**OFFERING AND DEDICATION:** "Thy work, O God, needs many hands," No. 128

**HYMN:** "In Summer Fields," No. 26

### 3. At Home

**PRELUDE:** "When morning gilds the skies," No. 5

**HYMN:** The same  
**A LITANY FOR FAMILY LIVING:**

**Leader:** We thank thee, O God, for families. Teach us to help each other more—

## Junior Department

by Jean Louise Smith\*

**THEME FOR SEPTEMBER:** *Where I Live*

### 1. The City (Labor Day)

**PRELUDE:** "For the workers in the mill," No. 102

**CALL TO WORSHIP:** Psalm 90:14-17

**HYMN:** As for the Prelude

**TWO POEMS:**

Small service is true service while it lasts;

Of humblest friends, bright creature! scorn not one;

The Daisy, by the shadow that it casts, Protests the lingering dewdrop from the sun.

—WILLIAM WORDSWORTH

Be useful where thou livest, that they may

Both want and wish thy pleasing presence still.

... Find out men's want and will, And meet them there. All worldly joys go less

To the one joy of doing kindnesses.

—GEORGE HERBERT

**SCRIPTURE:** The Bible has some fine ideas in it about work: I Thessalonians 4:9-12; 5:12-16 (To be read by two juniors, who have practiced beforehand.)

**HYMN:** "I would not be idle," No. 101

**BIBLE STUDY:**

When the Apostle Paul wrote to his friends in Thessalonica, he told them some things that everyone ought to know. Let's think about those verses from the Bible that were just read to us. Let's see if we can discover what the most important things are that we should remember about work. (Let the children find the verses in their Bibles and follow them as you speak.)

First, (in I Thessalonians 4:9, 10a) Paul says people must remember to love each other. Why is this good to remember in all kinds of work? In verses 11 and 12 he says to live quietly, mind your own affairs, and work with your hands. How can you and I do this today? How can this be done in school? (Let the children discuss this idea, being sure to point up the necessity of carrying out assignments and responsibilities.)

\*Miss Smith is a free-lance writer who lives in Ardmore, Pennsylvania.

Now look at chapter 5, verses 12 through 16 to see some more good rules for work. Paul tells his friends to respect the workers who labor among them and to respect and "esteem very highly in love" those who are "over" them. Whom do you think he is talking about? The leaders, the supervisors? Do we have the same kind of people where we work today? Why do we need these workers who are "over" us? How can we apply Paul's advice to our attitudes toward these leaders?

Now look at what else he says, for it is a key to getting along together in work with others. (Ask one of the children to read Thessalonians 5:13-15.)

**PRAYER:** Our Father, we want to learn to be good workers and we want to start right now. Help us to love each other, to be patient, helpful, and understanding, to be peaceful among ourselves. May we look for ways to do good to each other. Make us good workers, O God, so that we may know best how to serve you. Amen.

**OFFERING AND DEDICATION:** "Thy work, O God, needs many hands," No. 128

**HYMN:** "Our fathers built this city," No. 109

### 2. The Country

**PRELUDE:** "For Peace and for Plenty," No. 115

**CALL TO WORSHIP:** Psalm 29:1-4

**HYMN:** As for the Prelude

**STORY:** "Everyone Has to Work"

Myra and John lived on a farm. It was a very large farm in Wisconsin and so there was a great deal of work to do. Sometimes they wished that they did not have to help after school or on Saturdays quite so much. "If only we didn't live on a farm!" John often said.

"Work, work, work! that's what it is," Myra added.

One day they received a letter from their cousins in Racine. "We'd like to have you come and visit us next weekend," the letter read.

"That will be loads of fun," John said happily.

"Yes, and there'll be no work for two



*Response: We pray thee, O God, to help us.*

*Leader: May we do our share of work in our homes happily and without grumbling—*

*Response: We pray thee, O God, to help us.*

*Leader: May we speak to each other in kindness and in thoughtfulness—*

*Response: We pray thee, O God, to help us.*

*Leader: May all that we do and say show that we are followers of Jesus who want to serve thee, O God. Amen.*

PRAYER HYMN: "Like thee, dear Master," No. 76

OFFERING AND DEDICATION: "We give thee but thine own," No. 131

STORY: "Just Like Home"

Frank was sitting on the kitchen stool talking to Mother.

"Just look at all that rain, spoiling our Scout fun! And now I have to stay at home all day with nothing to do!" he grumbled.

"Sounds to me as though you don't care for staying at home," Mother said.

"That's right. There's nothing more boring," Frank sighed.

"Let's ask your Uncle Dave over for the afternoon and for dinner. He might like to get away from his college dormitory a few hours and have a good home-cooked meal. You call him, Frank."

That evening when they were sitting around the table after a good ham and sauerkraut dinner that had been topped off by Mother's lemon pie, Uncle Dave said, "You folks who live in families have no idea how much it means to us fellows and girls who live at the college to be invited to your homes. It's great to be with a family and visit with them, listen to the radio or television, stretch out on the couch or even cut the lawn sometimes. A fellow misses all the little, home-like things that go on, when he can't have them, you know. Dormitory life is fun, but home life is the real thing! Come on, Frank, let's you and me do the dishes! I'm the best dishwasher on campus and I like to show off my skill."

Frank jumped up to help and soon the two were about finished. "I can hardly wait to go to college and live in a dorm like you, Uncle Dave. But I hope some family invites me to their home, because I'd sure miss being in a home," Frank said seriously.

"That's right," Uncle Dave agreed. "Funny how you often don't appreciate something until you can't have it."

HYMN: "Keep thou my hands e'er swift to toil," No. 135

#### 4. At Church

PRELUDE: "Our church proclaims God's love and care," No. 92

CALL TO WORSHIP: "The Lord is in his holy temple," No. 126

HYMN: As for Prelude

SCRIPTURE: Colossians 3:12-17: Paul's advice to the churches of the Colossians.

STORY:

##### A CHURCH AT SEA

Everywhere that Christians go, they like to have church on Sunday. You will find church in the strangest places—on the front porch of a cottage by the lake or ocean if there is no nearby church to go to, under the trees, in a store—in fact, almost any place where there are Christian people, there will be a church.

Joan and Ian were two Scottish children

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who were making a five-day trip across the Atlantic Ocean on the *Queen Mary* to visit their cousins in Canada.

"Well," said Joan Saturday night, "we can sleep 'till noon if we want to. No church tomorrow!"

"That's where you're wrong," Ian said. "Didn't you see the announcements about church services?"

"Where would they have church on a ship like the *Queen Mary*? There isn't any chapel, is there?" Joan wanted to know.

"In the first-class lounge—that's where it will be," Ian said. "And I'm going because I want to see what it's like up there."

"A fine reason for going to church!" Joan teased, as she climbed into her berth.

Sunday, as the children were getting dressed for church, Joan said, "I wonder if I should wear my hat."

"Will there be an offering?" Ian asked.

"I think we shall find the service just about the same as it is at home, only instead of being in a church, we'll be in a beautiful large lounge. I shall wear my hat, and you, too, Joan," Mother said.

The three made their way along long corridors and through the heavy doors that were marked "Cabin Class Passengers Only" and then, "First Class Passengers Only." No one stopped them from going through the doors that day, as they had before. Everywhere the ship's crew stood by, politely giving directions. At last, after a long walk and a climb up two flights of stairs, they reached the great lounge. "It's so still in there—do you think we're in the right place?" Joan whispered to Mother as they stood at the door looking into the beautiful, large room.

"Yes, see the chairs up in front, arranged in rows? Come along now," she said very quietly.

The piano began to play softly. There was a hymnal and a prayer book on each seat. People came in without talking, and bowed for prayer when they sat down. Soon the Captain entered, wearing his uniform. He was followed by a minister in a black robe. The service began.

"It was exactly like it was at home," Ian said afterwards when they made their way back to tourist class quarters.

"Not exactly, Ian," Joan reminded him. "No organ or choir, but we didn't miss them, because, in a way, we all were the choir. The piano was strange at first, but I even forgot about missing the organ after a while."

"There was one thing that was certainly very different from any church we've ever been to. Can you guess what I'm thinking of?" Mother teased.

"I know!" Ian said. "The ship was rolling so, I thought I'd fall down once or twice!"

"That's right," Joan said. "But I wasn't really afraid after the Captain read that Psalm about God being mightier than the sea."

"I liked that special prayer for those at sea," Ian added. "I never thought of it before, but the church goes on wherever we are—on land or on sea, doesn't it?"

OFFERING AND RESPONSE: "All things come of thee," No. 129

HYMN: "Faith of Our Fathers," No. 94

## 5. Being a Christian Wherever I Am

PRELUDE: "O Master Workman of the Race," No. 79

HYMN: The same

SCRIPTURE: Galatians 6:2-10

MEDITATION AND CONVERSATION:

Have you ever heard anyone say that for some people, Christianity is like a coat which can be put on or taken off according to the weather? What do you think this might mean? (Let the children give their ideas. Develop the conversation to help the children realize that a true Christian tries hard to live as a follower of Christ should—all the time.)

Some times this is very hard, and we need to remember to "make love our aim"—the love for God and for people, no matter what they are or how they may fail to please us. Love will never fail us. It will be the greatest thing in all of life,

if we keep it at the very center of all we do, say, and think. (Recall the 13th chapter of I Corinthians, and if the children know it, repeat it together now.)

PRAYER: O God, help us to be Christians all the time—every day, in thought, word, and deed. May others see this love in us. Help us, O God, when it is hard to love. Amen.

PRAYER HYMN: "He prayeth best," No. 78

OFFERING AND DEDICATION: "We give thee but thine own," No. 131.

HYMN: "O Jesus, Lad of Nazareth"

# Junior High Department

by Barbara North\*

THEME FOR SEPTEMBER: *The New Year Ahead in Church School*

## Introduction

A service for Labor Day opens the month. Its emphasis is upon the naturalness of work in a universe created by God. The story of the creation of the earth is its foundation. It would be fine if some group in the department could memorize the selected verses and have them ready to present this Sunday. Perhaps some of them learned these chapters as juniors and can recall them.

Junior highs need to be helped to see that work is normal and necessary—and much to be desired! Their sense of responsibility and dependability also needs strengthening.

The services which follow all have to do with getting acquainted with each other, drawing new department members into the circle, and being aware of the worldwide fellowship as we draw together at the Lord's table on Worldwide Communion Sunday. A church school department is together for such a very brief time each week that we must do all we can in that time to deepen the sense of fellowship each young person has with each other and with God through Christ. We do this as we worship together, as we study, and as we adults show our interest in each one.

Almost all passages from the Bible are to be read by young people. Work with them ahead of time so that the message is not obscured by mispronunciation or poor reading. Plan carefully also with the ushers and the pianist so that each one knows what your plans are and the service may move along smoothly and quietly. Each service should be about fifteen minutes in length.

If yours is a school where the offering is taken during the service, take it in most cases before the closing hymn. In any

\*Director of Christian Education, Presbyterian Church, Tenafly, New Jersey.

case, make it a true part of worship. Be sure that the ushers are appointed and ready, that the offering is taken in a dignified way, and that the prayer or hymn of dedication is as well prepared as other parts of the service.

## 1. Labor Day Sunday

CALL TO WORSHIP: Psalm 105:1-4

HYMN: "The Heavens Declare Thy Glory"

PRAYER

SCRIPTURE: Genesis, chapters 1 and 2, selected portions.

(Note: if one class would take the responsibility for presenting this it would be most effective. If this is not possible, have the words mimeographed for the entire department. Use a solo voice for the passages marked solo.)

GROUP: In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

SOLO: And God said, "Let there be light"; and there was light.

GROUP: And God said that the light was good; and God separated the light from the darkness.

SOLO: And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters."

GROUP: And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so.

SOLO: And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so.

GROUP: And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so.

SOLO: And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years,

GROUP: and let them be lights in the firmament of the heavens to give light upon the earth." And it was so.

SOLO: And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the



firmament of the heavens."

**GROUP:** And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."

**SOLO:** And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

**GROUP:** So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God saw everything that he had made, and behold, it was very good.

**SOLO:** And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.

**TALK:** "Your Work"

Work is as natural as breathing to men living in the world that God created. Jesus said one day, "My Father is working still and I am working." If human beings are to have dominion over the resources of the earth as God intended, they must work. Perhaps it is a good thing to have Labor Day set aside annually to honor those who work steadily and honestly. And that means most of us!

Every person has his share in the world's work. A child's work is his play; yours is study. That's your "job." Your mother's job is to make a home out of a house; and she may also be employed outside. Your father's is to support the family through making a worthwhile contribution in his field of endeavor.

You must often find yourself wondering what your life work will be. God expects us to work. He cannot promise that all work will be enjoyable. However, it should be honest, necessary and useful. Any job which destroys life or works against the welfare of people should be shunned. Through your job you will have many an opportunity to witness to your faith in Christ—in fact, you have right now in your present job which is studying. Thank God that work is a definite part of life and pray to him daily for strength to do it. Let us do so now.

**PRAYER**

**HYMN:** "Now in the Days of Youth"

## 2. The Beginning of a New Year

(Introductory note. The assumption is that this service will be used on the Sunday after Labor Day. Even if church school has been in session all summer, this first Sunday after public school opens is a time of welcoming and we should make the day a happy one. This Sunday can set the tone for all those that follow. Let it be well-planned, capably led, and expressive of your love for each member of the department.)

**CALL TO WORSHIP:** "The Lord is in his holy temple: let all the earth keep silence before him."

**HYMN:** "Come, Thou Almighty King"

**PRAYER**

**SCRIPTURE:**

**Reader:** Micah, the Old Testament prophet wrote, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and

to love kindness, and to walk humbly with your God?" (Micah 6:8)

**Reader:** Jesus said, "I am the way, and the truth, and the life; no man comes to the Father, but by me." (John 14:6)

**TALK:** "Looking Behind and Before"

**Leader:** Welcome to all of you! Many of you have been away all summer and we welcome you back home. Some have been right here and we have had a fine time together. (Adapt these opening remarks to your own situation.)

We welcome you who are brand new seventh-graders and hope you will quickly feel at home. We are happy to have you here and hope you will take full part in everything we do, both in church school and in other activities too. (Again, adapt this as necessary. Perhaps this should be said on a later Sunday.)

Vacation trips are still fresh in our minds, and some of you were at church camp. Last week I was saying that work is a natural part of life; today I should like to add fun and beauty and friendship. Vacations bring a new freshness into our usual routine—what would we do without them? I have asked three of our young people to tell us something briefly about their vacations. (Choose these young people carefully. Include one who will tell about the highlights of church camp life. What they choose to tell may be either something they saw or something they did. The trips they took need not have been extensive to provide something of interest to the rest of the group.)

Thank you. These highlights are varied, aren't they? Just so will our program be this coming year. (Here name some of the outstanding events or achievements of last year, and some of the possibilities you see ahead. Include some that do not occur on Sunday morning, in other parts of the church's program for junior highs.)

Our purpose together is to deepen our understanding of God through Jesus Christ. It will mean study and work for all, but it should mean a great deal to us. The other teachers and I look forward to working with you.

Let us look back at the two verses from the Bible with which our service began. Micah said we are to walk humbly with our God. Jesus pointed out that he was the way to the Father. Let us pray for God's guidance as we begin this new year.

**PRAYER**

**HYMN:** "Take Thou Our Minds, Dear Lord"

## 3. Widening Our Fellowship

(Introductory note: A service of worship is not intended to be a teaching period. However, this outline calls to the attention of junior highs the fact that a concern for others is a part of our commitment to Christ. Junior highs' frequent lack of love for each other is one of the reasons we lose young people at this age. Jesus paid a great deal of attention to the needs of individuals, and so must we.)

**CALL TO WORSHIP:** "The Lord is in his holy temple: let all the earth keep silence before him."

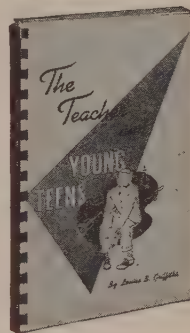
**HYMN:** "All People that on Earth Do Dwell"

**PRAYER**

**TALK:** "Take Time to Make New Friends"

**Leader:** Among motorists in vacation time there are two groups, those who speed along on through highways, and those who take the back roads. The first drive fast, often with a sameness of scenery that becomes monotonous. The latter stop

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when they want to, drop into interesting-looking shops, and talk with people whom they usually find both friendly and willing to chat. They take time to enjoy the trip itself. Those in the first group may get where they are going faster but the ones in the second savor the pleasures of the trip to the full.

Life is like that. Right now I am talking about church life, our life right here in the junior high age group. Take time this year to enjoy the experiences of life as they come, instead of madly rushing along to the end of just another year.

Take time to make new friends, for example. There are fine young people who come to our church from (give names of nearby towns). Do you know that sometimes they don't feel wanted? Do you know that they would like to get acquainted with you who live right here? Take some time to become acquainted with them. (Instead of towns, this might be a reference to different sections of the city, other social groups, other cultural groups, etc.)

Jesus spent a great deal of his time with individuals and small groups who needed him. Remember Zacchaeus? The woman at the well? Jairus whose daughter had just died? Remember Nicodemus?

There are young people among us who are very quiet or who are not in your particular clique. Somehow, show love for them. Visit with them. Draw them into the various activities. We ought to be a real Christian fellowship here in our church. That means that we come here, not merely because we like each other, but because we have committed our lives to Jesus Christ. As he himself commanded us:

READER: John 15:12-17

PRAYER

HYMN: "Blest be the tie that binds"

## 4. "White Lines"

(Introductory note. The use of this illustration is not original with the writer. It was picked up years ago from *105 Modern Parables for Young Folks* by John Henry Sargent [W. A. Wilde Company, Boston, 1940]. It has been meaningful through the years and deserves a wider use.)

CALL TO WORSHIP: Psalm 95:1, 2

HYMN: "We Praise Thee, O God"

PRAYER

MEDITATION: "White Lines"

**Leader:** On a Saturday afternoon in May years ago a church field worker had to drive from Colorado Springs to Denver. The weather had been bitter cold and a blizzard suddenly started, and quickly became a blinding one. Her windshield wiper could not keep the windshield free of snow. She could not see even the road in front of her, to say nothing of the dirt shoulders. Finally she had to lean out the window on her side and guide the car entirely by what she could see of the white line down the center of the highway. That was absolutely the only thing she had to go by. It was a long trip to Denver but the white line got her there. What would motorists do without it? (Note: use an illustration of your own if you have had a similar experience.)

In Christian living also we have some white lines. There are some basic guides in the Gospels which lead us in ordinary times as well as through storm and blizzard. Let's listen to some of them:

**Reader:** Luke 10:27 (The two Great



## Commandments)

Reader: John 3:16 ("God so loved")

Reader: Matthew 5:3-12 (Beatitudes. You might use a portion of this.)

Reader: Matthew 5:14 ("You are the light of the world")

Reader: Matthew 6:9-13 (The Lord's Prayer)

Reader: Matthew 28:19, 20 (The Great Commission)

Leader: And there are many others. These are offered to us as guides for our daily lives.

The further truth in the Colorado situation was that the driver had to be willing to follow the white line. Otherwise she would have driven into a ditch or another car. We must be willing to follow Christ's "white lines" which show us the way.

## PRAYER

HYMN: "Christ of the Upward Way" or "I Need Thee Every Hour."

## 5. "People of the Way"

(Introductory note. This service is planned for use on the last Sunday of September, known to many churches as Christian Education Sunday. The special material for that day is not at hand so that this has been prepared independently of it. You may prefer to use some of that material. Or, you might prefer to use some of the Worldwide Communion Sunday material if it is not to be used the following Sunday. Use whatever will give your department the best send-off for the year.)

CALL TO WORSHIP: "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth."

HYMN: "Joyful, Joyful, We Adore Thee"

PRAYER: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord."

—from the *Book of Common Prayer*, England, 1661

## MEDITATION: "People of the Way"

Leader: The Day of Pentecost was a great day in the lives of the apostles who suddenly realized the meaning of Jesus' death and resurrection. Peter stood up to preach and here is the story of the effect his sermon had on those who listened.

Reader: Acts 2:37-47

Leader: Notice the succession of events. First the hearers felt guilty and Peter said, "Repent, and be baptized . . ." Many, therefore, were baptized and after that they "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

Next Sunday is Worldwide Communion Sunday, when Christians everywhere meet at the Lord's table, just as the early Christians did. Let us prepare ourselves to take part in that service with reverence and humility. The early Christians were known as the "people of the Way." It is a good name. For Christ is the Way.

## PRAYER

HYMN: "Dear Lord and Father of Mankind"—read first two stanzas together, then sing the other three.

# Senior High and Young People's Departments

by Clarice M. Bowman\*

THEME FOR SEPTEMBER: *Show Us Thy Will and Way*

## To the Planning Committee and Counselor

In these months of planning together, we have offered you not ready-made services, but "seed-thoughts" and bits of material that we hoped you might use to weave the pattern of your own meaningful meetings with God. We have hoped and prayed for something even greater: that some idea here might kindle a spark within some one of you, and that you yourself would take your thoughts and make them into a message, a poem, a hymn, a picture, a litany, a prayer. . . . You have? We shall hope and pray that you will continue. And now, won't you send some of your expressions to me (at the address below)? They may in turn help other youth.

Always when we start to plan, we remember that there is no set order-of-items in worship. What we do outwardly (whether to sing a hymn at this time or pray or talk) depends upon an inward prompting. Worship is "from the inside . . . out." True worship.

And that each of us may grow in our inward response to God, let us purpose to adventure a little *each day* in our personal quiet times. Surely we, as committee and counselor who are to lead others, must needs first "be led of God."

Through the hours, little "exclamation point" prayers may enliven our spirits, make us resilient and *ready* then to pray with others when in a group—little personal prayers winging upward, such as: "O God, help me to feel thy presence"; "Father, I am sorry for the harsh word I have just said. Please forgive me and help me to heal the hurt"; "O God, you know how hard this temptation is right now . . . but I know how strong are your help and your trust in me that I might come through"; "Father God, thank You a thousand times for blessings such as . . . ; help me not to 'fall asleep counting my blessings,' but to be all the more awake to thy goodness!"

When we read helpful meditations, from the Bible or from others' thoughts, we do not stop with reading. We let the ideas *open doors and windows* toward God. We look up beyond the page, seeking . . . God. We use our minds to think hard. We use our hearts to listen inwardly, and to see where our lives need improvement. We use our wills to resolve firmly to grow.

A woman minister, crippled through constant suffering, shares with us this her prayer of joy in God's ever-surprising universe—

\*Assistant Professor, Department of Religion, High Point College, High Point, North Carolina.

To thee we offer profoundest thanks that we were born into a world of beauty and blessed with the capacity to be moved by its wonders.

In this unhurried moment we would call to mind the many things that have brought pleasure to our spirits—the cheerful note of spring's first robin returning to familiar haunts; the soft, persistent patter of rain on the roof;

the welcome shade of an old tree; the delightful fragrance of a fragile flower; the breath-taking brilliance of the summer sky at sunset; the fleeting favor of a busy butterfly; the woodsy smell of pine trees and of burning logs; the boisterous caress of wind on a hilltop.

The remembrance of these evidences of thy Fatherly goodness arouses a kind of responding splendor in our hearts. Amen.

—That's just what prayer and worship is: a "responding splendor!" May your lives be an endless line of splendor.

## 1. The Self the Potter Dreamed I'd Be

A youth fellowship on a tour passed through the Smokies, and visited with several craftsmen of the hills. One was a potter. Watching his deft fingers take the once-shapeless clay and turn it on the wheel, giving a little extra pressure here and there, they almost held their breaths wondering and hoping—would this particular vase come out right? Would it hold the beauty of form and grace the potter seemed to be seeing in his mind's eye as he worked? Later, one of the young people wrote a poem prayer: "Let me be the self the Potter dreamed I'd be. . ."

## SOME QUERIES

For three hundred years the Society of Friends has followed the custom of allowing long periods of time for quiet thought, with now and then a "query" asked quietly by someone in the group; in turn, all seek to examine their own lives in the light of that query. May we here pray that God will "search us and try us" as we ask ourselves some questions—

Do I make a place in my schedule daily for some quiet time when I can listen to God, and think larger thoughts than usually?

When I am at home, are the other members of my family glad to have me there, and do I try to make them happier and more at ease from their own problems? Or do I add to their problems?

Do I choose those recreations that will strengthen my life physically, mentally, and spiritually; do I avoid those that may

<sup>1</sup>Helen L. Toner: *Little Prayers for Personal Poise*. The Bethany Press, 1953, p. 3. Used by permission.



in any way hinder or hurt myself or anyone else?

Am I completely free from the use and handling of intoxicants and narcotic drugs?

Do I frequently and reverently read my Bible and other religious literature; and do I participate in services of worship?

Am I, in my own relationships with others, a kindly, tolerant, "peace-making" sort of person? Or do I stir up trouble and tension? Am I seeking in every way I know to understand international relationships and to think through causes of war and difficulties, so that I may do my full part towards peace-making in the larger world?

In all my relations with others, do I treat them as brothers and as equals? Do I act always from unselfish motives? Am I willing to forgive?

In recent hours, have I at any time been downright mean and petty in my attitudes or actions towards someone?

Am I ever ready to "go the second mile"—do something extra beyond what is expected, or give a good surprise to someone?

When I am faced with temptation or something that looks too hard for me, am I willing to trust God completely to help me through if I take the right step?

Is there any way in which I am pretending to be better than I really am?

\* \* \* \*

The rich young ruler, in his conversation with Jesus, *thought* that he was quite good already. But Jesus reminded him, "One thing you lack." This young ruler knew well what it was . . . he had just been unwilling to admit to himself or to God, that he clung selfishly to his riches. May we ask God to help us see clearly if there is one thing lacking in our lives . . .

\* \* \* \*

#### THE PERSON I WAS MEANT TO BE

Zacchaeus the collector of  
Taxes for the Romans became  
Rich through extortion.  
Then he climbed a sycamore  
Tree to get a good look at  
Jesus, and thereafter could  
Never be the same man. The  
Reason for his conversion  
Is thus phrased by the  
Novelist Lloyd Douglas:  
"Zacchaeus," said the  
Carpenter gently, "what  
Did you see that made you  
Desire this peace?"  
"Good Master—I saw  
Mirrored in your eyes—  
The face of the Zacchaeus  
I was meant to be!"

The man God meant me to be—  
With simple loving kindness,  
Sensitive to the needs of  
Others, considerate in all  
Relationships, and ready to  
Carry a full share of the  
Burdens of the weak.  
The man God meant me to be—  
With faith in the right  
Because it is right, with  
Courage to walk with our  
Lord, wherever he leads,  
With compassion and serenity  
Blended into fervent trust  
In the grace of God and  
His mighty power.  
The man I was meant to be,  
Dear God, help me to be.<sup>2</sup>

## 2. My Days and Ways in a Greater Plan

(This meeting may be held out in the open where vistas of nature may rest our eyes and wider horizons stretch our spirits. But if indoors, bring a bit of pine or some leaves and place them against a background of black, signifying God's creative magnificence out of dark void.)

**Leader:** Quietly worshipping here, we hold in the center of our thoughts an awareness of our God creating still . . . now, this very hour. "In the beginning, God created the heavens and the earth. And God saw everything that he had made, and behold it was good. Thus the heavens and the earth were finished and all the host of them."

**Group** sings first stanza of "This Is My Father's World."

**Leader:**  
"I need not shout my faith.  
Thrice eloquent are quiet trees and the  
green listening sod;  
Hushed are the stars, whose power is  
never spent;  
The hills are mute; yet how they speak  
of God!"<sup>3</sup>

**Group** sings second stanza of "This Is My Father's World."

**Leader:**  
I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good!"

**Group** sings third stanza of "This Is My Father's World."

**Leader:** We seek to know God's will for our lives, to find our place in his greater plan. But let us remember that all the while he is searching for us, and that his search for us is much harder than our search for him. This search goes on because God loves us so much. (John 3:16) Part of our mission is to love—to love God first of all, and then to love our fellow-men, for the two loves cannot be separated. (Matthew 22:37-40) In I John 4:19 we are reminded that "we love him because he first loved us." Let us make our litany of dedication.

#### LITANY OF DEDICATION:

**Leader:** *Thou shalt love the Lord thy God—*

**Group:** I will love the Lord my God with all my heart.

**Leader:** *Thou shalt love the Lord thy God—*

**Group:** I will love the Lord my God with all my soul.

**Leader:** *Thou shalt love the Lord thy God—*

**Group:** I will love the Lord my God with all my strength.

**Leader:** *Thou shalt love the Lord thy God—*

**Group:** I will love the Lord my God with all my mind.

**Leader:** *Thou shalt love thy neighbor as thyself—*

**Group:** I will love my neighbor as myself.

(Possibly hymn following, such as "Love

Divine, All Loves Excelling," or "Through Love to Light.")

#### HOW GREAT GOD'S LOVE

How great God's love must be!

How deep God's love must be! It must be deeper than the deepest ocean.

How wide God's love must be! It must be wider than the horizon, the borders of which can never be found.

How everlasting God's love must be! It must be more everlasting than the space which surrounds the world. There is no end. That must be God's everlasting love.

How ever-present God's love is! It must be more ever-present than the black shades of night as they close the door of day. It must be more ever-present than the people and things about us, that continually irritate and upset us. It must surround us as a cloud, protecting and caring for us in every need.

How quiet God's love is! It must be as quiet as the purple violet; something beautiful and perfect—waiting for me to pluck it and carry it away in my bosom to keep forever.

Dear God, may we unlovely creatures realize the depth and width of thy ever-present love. We pray that thy love will become a part of us. May we radiate the light and warmth of living in love. Amen.<sup>4</sup>

#### WHAT IF WE HEARD GOD SPEAK?

Dr. Frank Laubach tries sometimes to imagine what God might be "saying" to him . . . or to any of us . . . if we could but learn sufficiently well his "vocabulary." Would it perhaps be something like this?

"My child, when you pray to Me of your own little troubles and doubts, your prayer is pretty thin and small. When you reach out to help other people by offering yourself as a channel for Me, your prayer becomes at once large and noble. You need not pray about your own personal affairs at all, for I will provide for those. Pray for others! . . . Think of them one by one, and try to put them to a rich contact with Me. . . . Put a gentle but continuous pressure on your will to do this. . . . When talking, pour your prayer into those to whom you speak and of whom you speak. Thus you will learn what Christ-love in all its fullness and irresistible power is."<sup>5</sup>

## 3. —With All We Are

"Get in that game and give it all you've got!" says the Coach. And the team does, with the cheering of the school helping them on. Paul reminds us that we, too, have a "cloud of witnesses" cheering us on: those who were not afraid to live their beliefs in their day. A conference group of young people worked for several days to put into their own words beliefs to live by in our day:

#### WE BELIEVE—WITH ALL WE ARE

We believe that every man is the son of God, that he is of infinite worth in the sight of God. . . . We who hold this faith are responsible for giving others the opportunity to grow into this full life.

We believe in God, the Father and Creator of life, who is our source of inspiration and guidance. We believe that he sustains his creation and currently rules his world no matter what man may do to it.

<sup>2</sup>Jeanne Nall in *Power*, March 23, 1947. Used by permission of the National Conference of Methodist Youth.

<sup>3</sup>F. C. Laubach: *Learning the Vocabulary of God: a Spiritual Diary*, p. 47. The Upper Room, 1956. Used by permission.

<sup>4</sup>C. H. Towne: "Silence," in *1000 Quotable Poems*, compiled by Thomas Curtis Clark, Vol. I, p. 141. Willett, Clark and Company, 1931. Used by permission.

<sup>5</sup>"From 'The Eternal Goodness,' by John Greenleaf Whittier.

<sup>2</sup>Kirby Page: *Living with Peace of Mind*, p. 31. Used by permission of author and publisher.



We believe in Jesus Christ, the Son of God and man, Teacher, Example, and Saviour of the world.

We believe in the Holy Spirit as the ever present truth in our lives for comfort and strength.

"If I don't take care of myself, no one else will," a common statement among us, evidences our sin of selfishness.

A second evidence of sin is our tendency to identify religion with church-going rather than with rightness of relationships.

Sin is the breaking of God's laws and the denial of God's will. Examples in our own day are: the malicious slander of groups or persons, racial segregation, the use of violent means to secure spiritual ends, forgetfulness of true values, evasion of the real issues, the lack of the spirit of Christ in our judgment of others, lack of understanding. Sin is seeing our own sins and not having a sense of guilt.

Love re-establishes righteousness. Love redeems persons. Love restores broken relationships in society. In fact, love could save our society. God is love.

The Bible is the record of man's growing understanding of God and the guide through Christ as we seek to know God's will.

Prayer is the soul's searching for communion with God.

The Church is the universal, spiritual fellowship of believers.<sup>7</sup>

#### WITH ALL WE ARE

(Read Romans 12:9-12)

We pray with all we are.  
We pray with all our hate  
As well as all our love.  
Our angers, small and great,

And envyings, are heard  
Louder than any word,  
And often may defeat  
The good that we entreat.

We pray with all we are—  
Lord, teach us how to pray  
In spirit and in truth,  
Living the words we say.<sup>8</sup>

#### 4. Blessed: The Peacemakers

Silent meditation as service begins, with call such as:

"Let us be mindful of the spiritual fellowship that binds us together and to God. In the silences of this service let us give thanks for many good gifts that are ours. And let us be increasingly aware of God's call to share our food, our wealth, our talents, our lives, our love, our wisdom and creative imagination and work—that peace may come on earth as we grow to become men of goodwill."

Matthew 5:1-16; 38-48.

HYMN: "O Master, Let Me Walk with Thee"

#### IS THERE A GAP?

Eduardo Mondlande, an exchange student from Africa, asked this question at a conference of youth: "Is there a gap between what I believe as a Christian and what I do? If there is, what can I do to bridge it?" May this be a question each of us asks ourselves.

#### AM I A PEACE-MAKING CITIZEN?

*Meditation:* "We hold these truths to be self-evident (and on through that entire history-making sentence, as found in

the Declaration of Independence, July 4, 1776—get full quotation from an American history text).

*Meditation:* "It is for us, the living, rather to be here dedicated (and on through that history-making sentence, as found in Lincoln's Gettysburg Address, November 19, 1863—get full quotation from an American history text).

*Meditation:* "We believe it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class. The Christian Church, accordingly, is responsible not only to proclaim the divine message, but also to contribute by all the means in its power to secure a world order in which God shall have his rightful place, and the basic needs of mankind shall be satisfied. (Delaware Conference, March 5, 1942)

HYMN: "These Things Shall Be, a Loftier Race"

BUT WHAT IS SOWN . . . IS REAPED  
(Read Isaiah 13:19-22, if possible from Moffatt's translation.)

It has happened before.

Strong men put up a city and got a nation together,

And paid singers to sing and women to warble: We are the greatest city, the greatest nation, nothing like us ever was.

And while the singers sang  
and the strong men listened  
and paid the singers well,  
there were rats and lizards who listened

. . . and the only listeners left now  
. . . are . . . the rats . . . and the lizards . . .

The only singers now are crows crying, "Caw, caw,"

And the sheets of rain whine in the wind and doorways.

And the only listeners now are . . . the rats . . . and the lizards.<sup>9</sup>

With the headlines daily, hourly about ever-more-deadly weapons, we begin to tremble. Every time we pause to think of the danger all about us, we get a cold chill. "Mankind as a whole now lives in a state of utmost peril: a state never even approximated in human history since the slow invasion of the glaciers during the Ice Ages."

What can we do? Men have tried many ways other than the teachings of the Young and Fearless Man of Nazareth, scorning his words as impractical. Could it be that his teachings about positive, courageous outgoing good will melting enemies are the most hardheadedly practical after all? Was he not revealing to us the very nature of God and the universe: that when persons are treated with respect, they in turn respect; that when peace-makers are at work, good will results? What we sow . . . we reap. (Matthew 5:5-9)

#### BUT THE WAY MAY BE HARD!

Close your eyes. Think of one person who has lifted the life of mankind more than anyone else in his day. How did he fare while he lived?

William Tyndale, translator of the Bible into English: burned at stake.

David Livingstone, missionary to Africa: attacked by lions, died of fever.

<sup>7</sup>Carl Sandburg: "Four Preludes on Playthings of the Wind," from *Smoke and Steel*. Harcourt, Brace and Co., Inc., 1920. Used by permission.

<sup>8</sup>From the *Saturday Review*.

John Wesley: the doors of the church closed to him.

Toyohiko Kagawa: Regarded as radical, torn by disease, poverty.

Francis of Assisi: died in nakedness and poverty at forty-four.

Do you think any of these felt he was giving up — sacrificing — too much, in order to prove good will and God's love by his life? Do you think any would have exchanged the goal they chose for any lesser?



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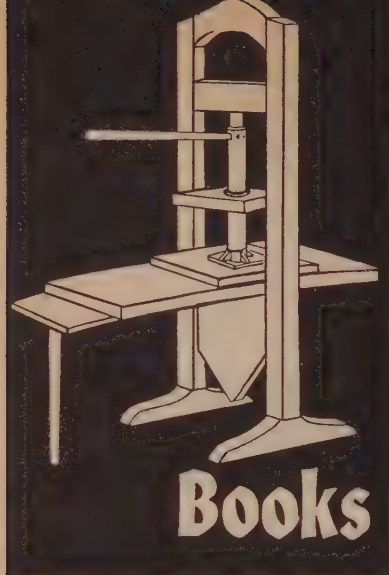
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<sup>9</sup>National Conference of Methodist Youth, September 1, 1950. Used by permission.

<sup>10</sup>Jane Merchant: *The Greatest of These*, p. 13. Abingdon Press, 1954. Used by permission.





## Books off the Press

### An Adventure in Love

By W. Taliaferro Thompson. Richmond, John Knox Press, 1956. 155 p. \$2.50.

This reviewer has read scores of books on youth, love, courtship, marriage, parenthood, etc. It is his reflective and sincere observation that this little volume of Dr. Thompson is one of the most practical, readable and useful books of its kind which has ever been published. Not least among its assets is that it is replete with many stories and illustrations, all wonderfully related to the core of the content.

Out of a profound depth of insight, gained through thirty-five years of teaching young men and women, in camp experiences, and through great devotion to his family, Dr. Thompson clearly sets forth the basic factors which are necessary in creating and maintaining Christian love in the home, from infancy through old age.

The chapters are perhaps not too aptly titled, for the content goes far beyond the scope of the title. The content of the book is based on the soundest research of psychological, sociological and educational principles of this day. But more than that, the data are all slanted toward the Christian ideal and oriented to the Christian way of life. This is important! Practically all of our so-called scientific data in the social studies are only a conglomerate of statistical masses. This is not enough. There must be interpretation and slanting if the data are to come alive and if they are to mean anything to a person who is trying desperately to interpret his position in God's universe.

Every Christian father and mother should read this little volume. Every mature Christian, whether married or not, should dig out its contents. It might well be used as a basis for a study of the Christian family by church school teachers and leaders. It could be utilized as the outline for a series of Sunday school class discussions. Women's Fellowship groups might well study this volume very carefully. It has many uses. I commend it to every thoughtful reader.

W. MARSHON DEPOISTER

### The Program Encyclopedia

By C. A. Duran. New York 7, Association Press, 1955. 630 p. \$7.95.

The jacket describes this book as "a thesaurus of 5000 program ideas." And that's just what it is. Under headings of *time* (Activities Around the Calendar), *place* (Sports and Outdoor Recreation), *ideas* (Adventures in Religion) and other categories are gathered program ideas, suggestions for education activities, money raising plans, organizational resources and a wealth of other helps for program leaders.

ELLEN LUND

### Special Education for the Exceptional Vol. I—Introduction and Problems Vol. II—Physically Handicapped and Special Health Problems Vol. III—Mental and Emotional Deviates and Special Problems

Edited by Merle E. Frampton and Elena D. Gall. Boston 8, Porter Sargent Publisher, 1955, Vol. I, 453 p. \$5.50. 1955, Vol. II, 677 p. \$5.50. 1956, Vol. III, 699 p. \$5.50.

### A Guide for the Study of Exceptional Children

By Willard Abraham. Boston 8, Porter Sargent Publisher, 1955, 1956. 276 p. \$3.50.

The publishers of these four volumes have brought together the works of many contributing authors who are well versed in the field of special services needed by exceptional persons, both children and adults.

The various sections in these volumes help the reader to have a better understanding of the many types of physical, mental and emotional handicaps, as well as of exceptional groups such as the intellectually gifted or the aged.

The writers likewise give the reader an understanding of some of the reasons for the special needs of the exceptional person and an appreciation for the abilities of these persons.

Some general curriculum needs are dealt

with and the attitudes of the teacher or of other persons contacting the exceptional person likewise receive attention, along with ways to use the unusual abilities of any in the groups needing special services. Each section of each volume also contains a very fine bibliography related to that section.

### Vol. I. Introduction and Problems

The works of 24 authors have been compiled in the three sections of this book. The first one gives general background regarding the number and kind of exceptional children and their need of special education. There is also included a review of the need for education of the public. There are helpful brief statements regarding agencies that are working nationally and internationally in this field as well as a listing of colleges and universities offering courses in special education, physical therapy and occupational therapy.

In 1930 there were 13,521,400 children with physical defects, behaviour problems or emotional difficulties. This figure has increased greatly: in the public schools in 1952 and 1953 there were 497,216 exceptional children, of which 22,916 were mentally deficient. The tragedy is that in addition to these children there are many others who cannot be in public schools because there are no facilities for them. Great numbers of them are not receiving any religious education. It needs to be remembered also that many are in private schools and that wherever possible there are others who, as they should be, are in regular classes.

The thoughtful reader is also brought up short with the question . . . "Who teaches them (the normal youngsters) that they must learn to live in a world that includes blind, deaf, crippled and mentally retarded people, and that these people have the same mind and a voice in how the world is run as do those who can see and hear, and who have strong bodies and nimble minds." (Page 121, Vol. I)

Section 2 of this volume interprets services now being given in this field and suggests many others which can be done by way of teacher training, parent education, prevention of handicaps and vocational rehabilitation.

### Vol. II. Physically Handicapped and Special Health Problems

Here is a practical book which helps the reader not only to know something of the services available, but also to understand some of the special problems which are faced by those who are blind, deaf or have a speech defect. Certain other health problems are dealt with also and misinformation corrected regarding the tubercular person, the home bound and the hospitalized, or those suffering from cancerous diseases, rheumatic fever or muscular dystrophy.

Even the most uninformed reader will be excited over the child who, by way of a special telephone device, remains a member of his school group while confined to his home in a wheel chair, and will be prone to say with one of the children in the school, "God, but that is marvelous!" (Page 654, Vol. II) The same reader will become aware of the import-



ance of the care of all children as he learns that "fatigue seems to be a common factor in heart disease," and will likewise be amazed at the contribution that is being made to society by exceptional children when they have an opportunity for education.

### *Vol. III. Mental and Emotional Deviates and Special Problems*

Included in this volume are the intellectually gifted, the neurologically impaired, including the brain injured child, the cerebral palsied, the hemophilic and the epileptic. There is also a section on the emotionally disturbed, including the juvenile delinquent and the mentally handicapped. A third section of the book deals with the aged, the narcotic and the alcoholic, recognizing that each of these groups have emotionally disturbing problems.

There are recommendations in this volume regarding community service programs which the church can sponsor. Religious institutions must "find more effective ways of meeting trends towards the breaking up of marital ties at home," which "is a primary factor in juvenile delinquency."

The religious institutions are likewise enjoined to lift the general lack of the moral tone of the community. The church is also urged to work with other social institutions serving not only the juvenile delinquent but all other exceptional groups and likewise to become more actively interested in parolees after they leave correctional institutions.

It is encouraging that these three volumes are all written in a positive vein without criticism or judgment, either of the persons or the institutions working with exceptional children or of those failing to provide the services which are needed. At the same time they stimulate action that is badly needed. These books are worthy of study by persons working professionally with exceptional groups and are also handbooks which every church school superintendent, director of Christian education and minister will find helpful in stretching his own mind and in guiding the church to greater efforts for people with special abilities and needs.

### *A Guide for the Study of Exceptional Children*

The person wishing to delve into the particular needs of exceptional children and to learn how to stimulate and guide community study of these boys and girls will find it helpful to use this book, which is in truth a work book. Blank spaces are left in it for notes; committee guidance is given in outline form with step by step procedures which can be checked as completed. Bibliographies which are included throughout the book also help stimulate thinking.

Guidance on group procedure is given to the leaders setting up a work shop in a community for the study of exceptional children, and there are also suggestions for evaluation.

While this is a good volume to use for study purposes it is not a background volume as are those in the series named above.

ALICE L. GODDARD

### **Spiritual Life in the New Testament**

By G. Ernest Thomas. Westwood, Fleming H. Revell Company, 1955. 160 p. \$2.00.

This book is designed to help keep alive "the vital spark which gives reality to faith." While admittedly this is God's gift, it must also be sought for. The individual does have responsibility for his own salvation. It is the author's thesis that a great deal more space in the New Testament is devoted to developing disciples than to winning converts—important as the latter may be. One by one he deals with the various areas of Christian living and the devotional practices observed in the early Church. These include family devotions, church attendance and worship, scripture reading and prayer, personal witness to the faith, stewardship and service, and daily work and fellowship.

STILES LESSLY

### **The Christian Faith**

By David H. C. Read. New York 17, Charles Scribner's Sons, 1956. 175 p. \$1.95.

American church life is destined to be enriched by the coming of this distinguished Scottish churchman to the pulpit of the Madison Avenue Presbyterian Church in New York City as successor to Dr. George A. Buttrick. His theological training and interest has been such as to give him eminent qualifications to write this concise, pocket-size presentation of systematic theology. His approach is expository in character, with special stress on the philosophical basis of Christian belief.

Significant are his closing words which quite well sum up the point of view here presented: "To put it in the shortest and simplest way, the Christian Faith is this: commitment to Christ, in whom we find the love of God, and by whom we are enabled to love the Lord our God and our neighbor as ourselves."

STILES LESSLY

### **Twentieth-Century Bible Commentary**

Edited by G. Henton Davies, Alan Richardson, and Charles L. Wallis. New York, Harper & Brothers, 1956. 571 p. \$6.95.

In 1932 Harper and Brothers published *The Teachers' Commentary*, edited by Hugh Martin. That volume, which went through six editions, has now been so thoroughly done over as to be in effect a new work. The old name has been retained in Britain, but the title of the American edition suggests how its information has been up-dated.

In the usual manner of a one-volume commentary, there are essays on the biblical languages, Hebrew history, Old Testament theology and the world into which Jesus came, as well as general articles on how to read the Scriptures with understanding. There are introductory articles for each of the canonical books, plus three from the Apocrypha. Such authors' names as J. E. McFadyen, H. H. Rowley, Norman H. Snaith, and C. H. Dodd indicate the authoritative nature of the articles.

Recent textual studies are taken into

account, and G. Ernest Wright brings us up to date on "Biblical Archaeology." The pace of discovery in this field is suggested by Wright's reference to "The Book of Lamech" as being among the Dead Sea Scrolls. A fragment of this work led to its tentative identification as the Apocalypse of Lamech, hitherto known only through references in ancient literature. The scroll has now been unrolled and is reported to be an Aramaic version of a part of the book of Genesis, into which stories and legends of the patriarchs have been woven.

Church school teachers will learn with delight that Mary Entwistle has written on "Palestine: The Land and the People," indicating the insights that come from an understanding of Near Eastern customs and geography. There are 16 full-color maps, six pages of line drawings, and a time chart, as well as good bibliographies for those who wish to go further with the subjects opened up.

In the nature of the case, a one-volume commentary cannot provide extensive aid in the more difficult areas of exegesis and interpretation. There are, however, excellent statements regarding such perplexing and often misunderstood questions as miracle and inspiration. Those who use this volume will find much practical help. Those who enter into its spirit will know what it means to "obtain the glorious liberty of the children of God."

J. CARTER SWAIM

### **Growing into Faith**

By Kendrick Strong. Philadelphia, The Christian Education Press, 1955. 126 p. \$2.50.

### **Christian Words and Christian Meanings**

By John Burnaby. New York 16, Harper & Brothers, 1956. 160 p. \$2.50.

### **Men Who Shape Belief**

By David Wesley Soper. Philadelphia 7, The Westminster Press, 1955. 224 p. \$3.50.

Does it make any difference *what* we believe? These three books answer that question with an emphatic, "Yes!" All of them might be labelled as introductions to theology. Although their approach is different and their content varied, each pleads in its own way for an understanding of the basic historic concepts of the Christian faith.

Mr. Strong is the minister of the Brooklyn Heights Congregational Church in Cleveland and his volume represents the pastoral point of view. His is the most practical handbook of the three and is easiest to read. He considers Christian ideas and convictions to be maps, whereas faith itself is the journey the maps impel. The two theological doctrines which he develops most fully are the concept of God and the Person of Christ.

Mr. Strong has no sympathy with those who minimize the fundamental bases of our faith. Growth in religious knowledge is attained by studying diligently, by walking humbly, by wrestling valiantly, and by resting buoyantly. It is a process that consumes much time and patient effort. However, the rewards are great—happiness enriched, fear changed into



courage, despair transmuted into hope, and dying turned into eternal life. The book sparkles with apt illustrations and is rich in quotations from current literature.

Dr. Burnaby is Regius Professor of Divinity in the University of Cambridge. Each year the Faculty of Divinity at this historic institution arranges a course of public lectures on some aspect of Christian faith and life for the benefit of those who are studying in fields other than theology. Professor Burnaby gave these lectures in 1954 and *Christian Words and Christian Meaning* is a verbatim transcript of these addresses.

His thesis is that "it is both possible and obligatory for Christians at all times to know and to be ready to say what they mean by the words which have been, perhaps irrevocably, consecrated to Christian uses." He therefore takes sixteen of these words, grouping them in pairs for his eight lectures. They are faith and knowledge, revelation and dogma, love and incarnation, sin and judgment, forgiveness and atonement, sacrifice and communion, grace and freedom, salvation and hope.

My own feeling is that these presentations are excellent theological meat, but they are hard going for persons without any background in the subject. One cannot help but wonder about the reactions of the "non-theological Cambridge undergraduates."

Professor Soper is Chairman of the Department of Religion at Beloit College and his present volume is a sequel to his earlier *Major Voices in American Theology*, in which he analyzed the writings of Edwin Lewis, Reinhold Niebuhr, Nels Ferré, Paul Tillich, Richard Niebuhr, and Robert Calhoun. In *Men Who Shape Belief*, he gives a summary and appraisal of eleven additional American theologians, ranging from the Unitarians James Luther Adams and Henry N. Wieman to the Biblical literalist Louis Berkhof. Others who are considered include Quaker Douglas V. Steere, Presbyterian John A. Mackay, Congregationalists Walter M. Horton, John C. Bennett and Wilhelm Pauck, Methodists Harris Franklin Rall and Edgar S. Brightman, and Episcopalian W. Norman Pittenger. In each case, Professor Soper gives a very brief biographical sketch of his subject (rather too sketchy, I feel) and then analyzes all of his books as well as some of his periodical writings, to ascertain five things: (1) his epistemology, (2) his concept of the nature and purpose of God, (3) his idea of the nature and dilemma of man, (4) his understanding of the character and goal of the church, and (5) his conviction about the structure of the world.

If I were giving these three books as gifts, I would give the first to a Sunday school teacher, the second to a clergyman, and the third to a theological student.

THOMAS FRANKLYN HUDSON

### Politics for Christians

By William Muehl. New York 7, Association Press, 1956. 181 p. \$3.00.

Coming at a time when certain influential periodicals are decrying the insinu-

ation of religion into politics, this little book is not only timely but fills a great need.

Written by a man who is a Christian and a practicing politician, it is a practical manual that answers the often-posed, seldom adequately-answered question, "Do religion and politics mix?"

Mr. Muehl, a lawyer, politician, and Associate Professor in Yale University Divinity School, emphatically believes that religion and politics *do* mix, that the responsible Christian must perforce immerse himself in the political life of his community, and that Christianity provides a unique insight into politics which must be applied by those to whom it is given.

This insight, says Mr. Muehl, lies not so much in a clearly delineated program as it does in the Christian awareness of the complexity and reality of the social fabric, of the knowledge that whatever happens in every area of life either assists or resists the will of God. With this insight the Christian, by entering politics, can counteract the "mythology of individualism" and the overly-simplified "good-guy-bad-guy" approach which permeates so much of our political scene.

But *Politics for Christians* is more than theory. It is a primer on practical politics. Mr. Muehl gives a short resume of how our political system developed, outlines the function of the political party, and helps dispel many of the popular myths that enshroud "the politician." Mr. Muehl even tells how to join a political party and what duties you can expect there.

*Politics for Christians* is an interesting and useful book, particularly for the political neophyte. Like all Haddam House books it is simply and lucidly written.

E. F. OWEN

### Calvin's Doctrine of the Last Things

By Heinrich Quistorp. Translated by Harold Knight. Richmond 9, John Knox Press, 1955. 200 p. \$3.00.

In this day when biblical theology has come into its own again, it is inevitable that eschatology should be given a prominent position among the doctrinal emphases. John Calvin's influence on churches of the reformed tradition has been inestimable and he is respected by those of other rootage. For this reason the interest in his writings is perennial. This author is German-trained and he has brought to his task the scholarly erudition traditional among his countrymen. He has gleaned from the writings of Calvin his teaching on eschatology. The results he has arranged under three general headings: 1. Hope, 2. The Immortality of the Soul, and 3. The General Resurrection. Students of Calvinistic theology will be grateful for this treatise on a subject hitherto too much neglected.

He finds Calvin's eschatology to be "essentially Christology." Hope is based on "the communion of Christ." The second coming is to be regarded "as the decisive eschatological event," and finally "the stress on the saving significance of judgment as the final salvation of the elect."

STILES LESSLY

### How to Preach to People's Needs

By Edgar N. Jackson. Nashville 2, Abingdon Press, 1956. 191 p. \$2.75.

This minister-author has had specialized training in the field of pastoral psychiatry. It is his conviction that preaching, which has always had concern for man's personal needs, can now avail itself of the new tools of psychological understanding and bring healing to the souls of men. This is group therapy applied to man's spiritual needs. In the discourses of Jesus he finds "life-situation preaching at its best."

The author takes up sixteen different themes dealing with human need. In each instance he discusses the nature of the need and then he gives three suggestions on how it can be treated in a sermon. These latter are based on actual sermons, often by recognized masters of the pulpit. These include preaching to the guilt-laden, the sorrow-filled, the fearful, the alcoholic, the insecure, the lonely, the defeated, the angry, the doubters, the tense, the sick and shut-ins, those with inferiority complexes, the aged, the immature, and those with family problems.

STILES LESSLY

### Rediscovering the Church

By George Laird Hunt. New York, Association Press, 1956. 178 p. \$3.00.

One by one the volumes in the "Rediscovery" series have been coming from the press. This one is well worthy to take its place along with the others. It is theological in its approach and is designed to give to the reader a clearer understanding of the nature, function, and significance of the Church both in history and in the world today.

The author regards the Church as "a community" and as such, its function is to man's "harmony and peace with God" so that he will be "able to live in harmony and peace with his fellow men." The ideal or "true community is created when there is perfect obedience to the commandments . . . Community is the by-product of obedient love." Through successive chapters he examines what the Bible has to say about "community" in both the Old and New Testaments, the Work of the Holy Spirit, and the place of the Sacraments in the life of the Church.

But how is community to be achieved? It will be achieved "when the Church conceives of its sole task as being to hear the Word of the Gospel, and under the Holy Spirit to act in obedience to it." Worship should be centered "in the hearing of the Word, the receiving of it, and obedience to it." When the Church so envisages its true character, it will become the forward thrust of a "kingdom that cannot be shaken."

STILES LESSLY

### Beginnings in Theology

By Jack Finegan. New York 7, Association Press, 1956. 244 p. \$3.00.

Here is a smart little hand-book on Christian thought, blurbbed for the beginner in theology. While written in a simple and clear style, it packs so much mean-



ing in so short a compass I doubt its value as a primer. It is boiled down to abstract essentials all too much. It's almost a lawyer's brief in its bare logic. Certainly a novice in theology will have to read more extensively about any doctrine than is given such a swift "high-spot" treatment here.

It does provide, however, a summary digest for laymen (Sunday school teachers, deacons, woman's auxiliary leaders, etc.) fairly well educated in religion. Want a comprehensive review of Christian theology in one sitting? This is it! Some of the subjects are given short shrift (e.g. Jesus). Others are written up dully. Some more are omitted (e.g. the social gospel emphasis and prayer). But where new thoughts are emerging on the theological brink today (e.g. chapters on mystery, miracles, accidents, etc.) the author gets a bit excited, and some inspiring writing results. He has his feet on the ground, referring continually to historic or etymological backgrounds for his elucidation of Christian thought, and he enlivens the treatise with a wide range of quotations from ancient writers through to popular stories in national magazines.

Preachers will be strongly tempted to use for sermon-outline purposes the topic-sentences which introduce new divisions of thought in successive paragraphs and, while some of the illustrations have been around for a time, I'm sure they'll be quoted again and again by readers of this book.

ALLEN KEEDY

### Power to Manage Yourself

By Harold B. Walker. New York, Harper & Brothers, 1955. 237 p. \$3.00.

It is unfortunate that Mr. Walker did not read page 99 of his own book more carefully before he began to write another of the popular books on psychology. However, we must gladly acknowledge that there is more religion and Christianity in this than in the Peale-Liebmann tradition. (p. 59, etc.). The abundant use of Scripture is, for the most part, cogent, although he "misses the mark" when he defines sin (p. 31), and his puritanic imagination does injustice to Jesus in the story of the woman taken in adultery (p. 33).

Commonplace psychological insights are made clear through the abundant use of illustrations. In fact, the greatest fault seems to be the frequency of such episodic material. After a few chapters, the reviewer became more interested in discovering how many there were per page (average 4) or how many he had heard before! This reviewer is confident the book will be popular with the clergy as a source book for after-dinner stories and "sermonic" illustrations. It is to be hoped that those who use Walker will be as honest as he and give credit to the source of the story!

One sentence on striving for acceptance of reality is clear, "It does no good to wish we were what we are not" (p. 69). Perhaps a parallel would be, "It does no good to say, 'He did it, I can too!'" Unfortunately those who need this type of help are unable to utilize it and those who will read the book probably are al-

ready ably managing themselves.

In putting trifles in their place, Mr. Walker ignores the obvious, that the same trifle for the same person has a different effect under varying circumstances and times. The final chapter joins Herberg and others seeking to reorient our secularist-materialism Godward.

C. UMHAU WOLF

### Later Old Testament Stories

By Ethel L. Smither. Nashville, Abingdon Press, 1956. 80 p. \$1.50.

David, Ruth, Naomi, Jonathan, Saul and other Bible people will come to life for children as they hear or read these Bible stories. Authentic details of daily life in Bible times add to the effectiveness of this re-telling. The book ends with the story of the people under Nehemiah's leadership preparing to worship God at Jerusalem. Colored illustrations by Kurt Wiese.

IMO RUYLE FOSTER

### The Prayers of Jesus

By Ralph S. Cushman. Nashville, Abingdon Press, 1955. 125 p. \$1.75.

This is not really a study of the prayers of Jesus, as the name might indicate. Instead, it is a reflective or meditative treatment of some of the subjects dealt with by Jesus in prayer. Bishop Ralph S. Cushman, through his deep spiritual insights and great gifts as a writer, through the years has made a great contribution to the private worship of millions.

*The Prayers of Jesus* is another of these small books from Bishop Cushman's pen that make rewarding daily devotional material for use by the individual Christian or the adult family.

RICHARD E. LENTZ

### Speakers' Illustrations for Special Days

Edited by Charles L. Wallis. Nashville, Abingdon Press, 1956. 240 p. \$3.50. An anthology of 1,001 stories and quotations never before anthologized. It contains material appropriate for speeches on New Year's, Week of Prayer, Lincoln's Birthday, Pentecost, United Nations Week and many other special occasions.

### The Biblical Doctrine of the Church

By William Robinson. St. Louis 3, The Bethany Press, 1955. 245 p. \$3.00. A revision of the 1948 book which was well received by Christian leaders throughout the world. The new edition takes account of the ecumenical meetings at Lund, Amsterdam, and Evanston.

### Benefits of His Passion

By C. H. Dodd. Nashville, Abingdon Press, 1956. 62 p. \$1.00. Some of the sayings about the death of Christ as found in the epistles of the New Testament are here confronted with the facts as recorded in the Gospels, and their meaning brought out for the present day reader.

### The Last Laborer

By Socrates M. Mackitar. Boston 20, The Christopher Publishing House, 1955.

114 p. \$2.00. A religious play about an Armenian family living in Jerusalem at the time of Christ. It is concerned "with the wonder of healing through faith in divine truth and love." The author, a Turkish born Armenian, is now living in New Jersey.

### The Long Arm of God

By Wesley Shrader. New York 17, The American Press, 1955. 105 p. \$3.00. A forceful restatement of the great credos of Christianity, by a distinguished Southern Baptist minister.

### Walks of Jesus

By B. Lewis. Richmond 9, John Knox Press, 1955. 78 p. \$1.50. Devotional talks based on incidents in the life of Christ. Good material for adult or youth worship services.

### On Listening to Another

By Douglas V. Steere. New York, Harper & Brothers, 1955. 71 p. \$1.50. A description "of what to listen for, of when to speak and when to remain silent, of the inner encounter with the Eternal Listener."

### Know Your Neighbors

By Rachel DuBois and Mewsoong Li. 204 E. 18th St., New York City, Workshop for Cultural Democracy, 1955. 83 p. \$1.25. This is a how-to-do-it manual on group conversation, a technique developed by the Workshop for Cultural Democracy. The illustrations are from groups with varied racial and national backgrounds. However, the method is of interest to all experimenting with group work.

# HE TAUGHT THEM, SAYING . . .

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This highly-effective new study centers on the Synoptic Gospels, discussing the differences in the evangelists' versions and suggesting the nuances of interpretations that contemporary life allows. Studious curiosity will lead class to actual Scripture reading and encourage them to probe beyond the obvious to the startling Christian challenge of 2,000 years ago and its meaning for them today. Thirteen superb chapters for group or individual study. 75 cents.

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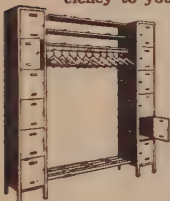
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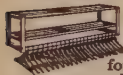
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## Cube Groups—a new idea in youth work

(Continued from page 7)

especially attractive for adaptation in our churches.

### Evaluation of the Cube Group Plan

Under the cube group plan, every person immediately belongs, and is expected to share in all the cube activities. He has a share in its decisions, planning and execution of the class session, cube meeting, and other functions. He is accepted for what he is, with all his peculiar strength and weakness.

The cube group plan protects the older teenagers from being overwhelmed by the younger teenagers. To keep the eleventh and twelfth grade persons in a cube for their age means to maintain a social level and intellectual capacity for pertinent and interesting discussion.

When a large group of junior highs enter the youth fellowship program, they will have a program more adapted to their understanding if they are kept in small cube groups of their age mates.

In a large church which has fifty and more senior highs, the cube group is sure to hold attendance and interest. Similarly, there will be no fringe or occasional members. Either every person is actively related in a cube, or is an inactive person who is being pursued continually by the cube to which he belongs.

When a friend or a newcomer drops in, he can be included temporarily in a cube appropriate to him and later be assigned permanently. There is always the effort to reach out to the unchurched, the inactive, the fringe group.

In the more intimate cube group,

the problems and concerns which face the individual members can be honestly shared and discussed. After a period of time, the members will know each other so well that they can give strength to each other.

The particular strength in the cube group system lies in the experience a definite group of persons has in a continuous program of study, worship, work, and play, in different settings and situations, over a long period of time. This is the redemptive society: a group whose members become concerned for each other's welfare, and which is affected and changed by this love and feeling of each for the other.

There are usually some teenagers who fail to achieve a normal boy and girl social life. For these the cube provides ample opportunity to share in co-ed experience.

There is the danger that we are making several social clubs which can become cliques. The necessity for constant inquiry and activity, for sharing and reaching out, for facing personal dilemmas and problems in an atmosphere of Christian concern, makes it more likely that the group will arrive at new and higher motives in life.

The key to the cube group is the counselor. This kind of person may seem elusive and hard to find. The one accepting this responsibility may not understand his role in the cube. He may not know enough of the youth program, of group discipline, of conducting discussions. The church may look to its older youth and young adult members as prospective counselors.

Though no mention has been made of the Sunday morning worship service, it is assumed that the young people regularly attend.

Parents of teenagers come into the picture quite naturally, as cube meetings are held in the homes of its members.

There is no conflict with the commission or program area plan. The cube system provides the vehicle through which the substance and content of the program areas are conveyed.

This, then, is the breadth and depth of a total strategy of using the small-group technique, involving every active and potential young person in the life of the church.

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# Audio-Visual Resources

## NEW RELEASE EVALUATION

### Man's Rights Series

An album of two 12-inch, 33 1/3 rpm recordings with discussion guides printed on the album covers. Produced by the Center for Mass Communication, a division of Columbia University, 1955. Available from the producer, 1125 Amsterdam, New York 25. Sale: \$15.00.

Herein are dramatized the true stories of four men who dared to defend the rights of all men to the free exchange of ideas. The quartet is drawn from a variety of times: Socrates, Athenian philosopher; Galileo, Italian scientist; Elijah Lovejoy, American preacher and publisher; and Mohandas Gandhi, Indian spiritual and political leader. In brief, these are the story-lines:

Socrates, regarded as the wisest and best man of his time, was brought to trial on vague charges of corrupting the young by teaching impiety. Given the choice of renouncing his position or fleeing, he drank the renowned cup of hemlock.

Galileo was taken before the Inquisition and forced to deny his theory that the earth revolved around the sun, yet today his discovery has been completely vindicated.

Presbyterian minister Lovejoy published a newspaper in Alton, Illinois during the 19th century. Though mobs thrice destroyed his presses, he refused to silence his convictions and continued to proclaim the truth as he saw it. Denouncing intemperance and slavery, he nevertheless allowed free space to any and all of his opposition who chose to answer his views. In 1837, while guarding a new press, he was murdered.

The story of Gandhi needs little repetition. A reader of Christian, Moslem, and Hindu scriptures, he led his country to political freedom through non-violent resistance. He preached simplicity, unity of men under one God, encouragement of home cottage industries, and the abolition of caste. Yet, on the heels of his campaign's greatest triumph, came his assassination.

Rarely does an audio-visual material or set of materials appear pos-

sessing such overall high quality. The album is **HIGHLY RECOMMENDED** for senior highs through adults to motivate an appreciation for, and respect of, freedom under God. The implications of Christian citizenship contained in the four dramatizations will contribute toward discussion of the related responsibilities.

The stories were originally written as radio dramas, presented by the National Broadcasting Company, and produced with highest caliber of literary and acting ability. Each side lasts 25 minutes, but the average group will probably be unaware of the length.

### New JCME Filmstrips

The filmstrips for the 1956-1957 Home and Foreign Missions emphases have not yet been evaluated. However, the descriptions of these filmstrips, as given by the Joint Committee on Missionary Education, are as follows:

#### *If You Lived in Malaya*

63 frames. Reading script. \$3.00. The scenes for this black and white filmstrip were shot in Malaya, but they could be duplicated elsewhere in Southeast Asia. This filmstrip is related to the first story in *Day After Tomorrow*, by Alice Hudson Lewis. It may be used to stimulate discussion on "Southeast Asia" among young people.

#### *Elena of the Philippines*

60 frames. Reading script. \$5.00. Photographed in the Philippines, this filmstrip in color for children is about a Filipino girl, Elena, who lives in the city. Against her will, she goes with her parents to help in a vacation school in a country town. Much to her surprise she finds the experience great fun. The pictures were taken by Leon Kofod; the reading script is by Nina Millen.

#### *A Puppy for Jose'*

70 frames. Reading script. \$5.00. This color filmstrip for children was

photographed among agricultural migrant workers in a part of the United States. It shows how migrant families work and live. Mainly, it tells the appealing story of Jose', who takes care of his little sister, Sylvia, while his parents work in the fields, and who longs to own a puppy. Friendly church people help him realize this longing. Pictures by Bob Schwalberg, reading script by Nina Millen.

### Dick's Discovery

60 frames. Reading script. \$3.00. Many situations that make the United States a mission field are found in the city. This black and white filmstrip centers around young people in the city, particularly newcomers, and their problems, and shows how the church's fellowship is extended to help them. This filmstrip may be used with young people as a basis for discussing mission needs in any city.

## NEW RELEASES

### *Symbols of the Church*

A set of four sound or silent filmstrips in color. *Symbols of the House of God* and *Lost Symbols* share one recording, as do *Symbols of the Cross* and *Symbols of the Faith*. The complete set sells for \$22.50; individual filmstrips, \$5; individual records, \$2.50. Produced by Cathedral Films and available from most denominational publishing houses.

### *The World Believes*

Two additions to the now-completed series of six silent filmstrips in color. *Buddhism Today* and *Hinduism Today* each sell for \$6.00 and are produced by Society for Visual Education, available from the producer and its local dealers including some denominational publishing houses.

### *Over the Wall*

A sound filmstrip in color, dealing with the importance of making wills and the implications for a Christian in such a matter. The first section is for "popular" use, the second or trailer is intended for use with a local church's Wills Committee. Produced by the Jam Handy Organization for the Joint Department of Stewardship and Benevolence, NCCCUSA, 257 Fourth Ave., New York 10, N. Y., the material sells for \$15.





What's

Happening

## Bible Speakers Bureau Established

NEW YORK, N. Y.—More than 400 Bible scholars, representing 28 different denominations and 42 states, have agreed to make themselves available to give expert help on Bible study and interpretation to groups organized on an inter-church community basis. They are members of the Bible Speakers' Bureau which has been organized by the Department of the English Bible, National Council of Churches.

Groups planning a course on the Bible in a leadership school, a Bible-centered evangelistic program, a preaching mission on the Scriptures, or a Bible study retreat, may now locate competent scholars who will help in the program. These speakers represent 215 colleges, universities and seminaries as well as a number of pastorates.

If invitations do not conflict with their own schedules, they are willing to travel up to 250 miles, and will speak on such general subjects as "The Word of Life in Living Language," "Reasons for the RSV," and "New Light on Old Truths." In addition, many have their own specialties. One says he has his "own collection of 211 different English versions and revisions of the Bible"; a second reports, "I have traveled widely in Bible lands"; another, "I give talks on the Dead Sea Scrolls."

Members of the Speakers' Bureau stand ready to serve councils of churches, leadership training schools,

ministerial associations, college, and other community agencies. Most of them will speak also before denominational gatherings, provided more than one congregation is involved in the invitation.

Dr. Swaim reports that a variety of requests have already come to him and have been filled. On file in his office is a comprehensive "Who's Who" for each speaker, and insofar as possible, recommendations are tailored to fit the needs of each group asking for assistance.

Enthusiastic reports have come in from persons in communities where some of these speakers have already served. Recently a council of churches' secretary wrote concerning one scholar: "Reaction in regard to teacher: complete knowledge of Bible; deep love for Bible; contagious zeal; excellent instructor—please secure same instructor next year (unanimous)."

"Such reports indicate that the Bible scholars of our land have a rich and exciting contribution to make to our church life and to our religious education programs," Dr. Swaim stated. "We are grateful for their willingness to share their time and talents. Our office will be glad to receive requests for their services."

Those wishing to obtain Bible scholars for inter-church programs should write to Dr. J. Carter Swaim, Room 1801, 257 Fourth Avenue, New York 10, N. Y.

## First National Convention for United Church Men

NEW YORK, N. Y.—The first National Convention of Christian Men, sponsored by the Department of United Church Men, National Council of Churches, will be held in Cleveland, Ohio, September 14-16, 1956. Among the leaders will be BILLY GRAHAM and CONGRESSMAN WALTER JUDD.

The registration fee is \$5.00. Registration and reservation forms may be obtained from the local council of churches or from United Church Men, 257 Fourth Ave., New York 10, N.Y.

## Personals

CHICAGO, Ill. — PROFESSOR E. G. HOMRIGHAUSEN, who has been Charles R. Erdman Professor of Pastoral Theology at Princeton Theological Seminary, has recently been appointed dean of the Seminary. Dr. Homrighausen has been active in the Professors and Research Section, Division of Christian Education, National Council of Churches, and is serving as chairman of the Joint Department of Evangelism, National Council of Churches.

ALFRED, N.Y.—REV. HARLEY SUTTON, executive secretary of the Seventh Day Baptist Board of Christian Education from 1944-1949, died on May 2, 1956, at the age of 53. He had been ill for eight years. He held three pastorates before going to the Board, and while pastor at Little Genesee, New York, he served as secretary of the Allegany County Bible School Association. Mr. Sutton was denominational representative on the International Council of Religious Education from 1944-1949, and on the Committee on Church School Administration from 1945-1948.

## Ministry to Parks in Fourth Year

NEW YORK, N. Y.—One of the nation's most unusual ministries is the program carried out by the National Parks Ministry, started four years ago by the National Council of Churches. Vacationers visiting many of the National Park will have an opportunity to attend a worship service in a natural setting. The program will be conducted by 110 young ministerial and college students—both men and women—who represent 23 denominations and come from 25 seminaries and 50 colleges.

In an average week the students will conduct both morning and evening Sunday services of worship. During the week they will hold campfire pow-wows and song fests for the younger generation. By daytime the men students earn their keep by doing general maintenance chores for the hotels and other park concessions; the girls will work as waitresses and maids.

The REV. WARREN OST, director of the program, described it as ideal preparation for the ministry. And for the tourist, he said, "it provides the rare and unforgettable experience of worship in some of the nation's most beautiful natural settings."



## Girl Scout Senior Roundup

NEW YORK, N.Y.—Five thousand teen-age Girl Scouts from the United States and territories, plus six Ranger teams from other countries, will get together June 29 to July 11 at Highland State Recreation Area, near Detroit, Michigan, for the first Roundup on this scale. They will live in tents in democratic groups, the girls exercising a large share of responsibility for planning and conducting the program. Each camp of ten troops will have representatives of at least 22 different states or territories.

## Eastern Alcoholism Prevention Institute to Be Held

WASHINGTON, D.C.—An eastern section of the Institute of Scientific Studies for the Prevention of Alcoholism will be held in Washington, D.C., on the grounds of the American University, from July 30 to August 10. The Institute has previously been held each summer only at Loma Linda, California. The emphasis of the Institute will be on effective educational discussion of measures that will prevent the rise and spread of alcoholism. DR. ANDREW C. IVY, DR. HAVEN EMERSON and others will participate in the Institute. Those interested in attending may secure application forms and announcements from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, Northwest, Washington 12, D.C.

## Homer Clark Dies

PITTSBURGH, Pa.—REV. HOMER N. CLARK, since 1943 secretary of the board of education and missions of the Pittsburgh Conference of The Methodist Church, died on May 16 following a heart attack. Mr. Clark was president of the Methodist Conference on Christian Education 1953-55. He was one of the Methodist representatives on the General Committee for the 23rd International Sunday School Convention held in 1955.

## Funds for Library Sought by Japan Christian University

NEW YORK, N.Y.—A grant of \$50,000 was recently authorized by the Board of Trustees of the Kresge Foundation in Detroit towards the construction of a library building on the campus of the International Christian University at Mitaka-shi, Tokyo, Japan. The grant is conditional upon \$250,000 being raised from others in contributions for this building project on or before May 1, 1958. The library now has more than 50,000 books, bulletins and periodicals, and occupies half of the second floor of University Hall.

MISS FRANCES CASSARD of New York City, a dramatic soprano who has studied and sung in the United States and in Europe, has been appointed Assistant Professor of Music at the International Christian University in Japan.

## Triple Sessions— a Triple Challenge

(Continued from page 5)

or 3. Last Sunday he had been present at 2, and the teachers of 1 and 3 had sent cards! Parents should be made to understand that a child must attend the same session each week. This is necessary not only for the child's feeling of security, but also to enable the teacher to become acquainted with the interests and needs of each individual child.

4. Allow adequate time between sessions to clear and rearrange the room, and to forestall traffic tie-ups outside by those arriving and departing. Fifteen minutes is the absolute minimum.

5. Provide lots of storage space for supplies and equipment, preferably a separate cupboard or section of cupboard for each session. We almost lost a top-notch superintendent one happy Easter season, after she had spent several weeks transporting back and forth from home to church the following items: 2 buckets of garden soil, 10 paintbrushes, 6 cans of paint, 46 empty tin cans, paint thinner, brush cleaner, and, later, 46 artistically hand-painted tin cans, containing garden soil and tender green shoots in various stages of development. A few strategically-located cupboards would have saved her all that work.

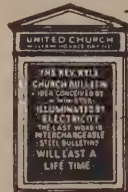
6. Select administrative officers who will coordinate the work of all sessions.

7. Do not expect any teacher to teach more than one session.

Catalina Church has been on a triple-session schedule for almost four years. We had been looking forward with great anticipation to the completion of our new Children's Building, when we could "relax" with just two sessions. Our new, wonderful building, with its spacious, well-

equipped rooms opened in May—but something strange has happened to that two-session dream. It seems that attendance has increased so rapidly that the new rooms are almost as crowded as the old had been.

Oh well, we *like* triple sessions! They challenge us to bring the "good news" of Christ to an ever-increasing membership.



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